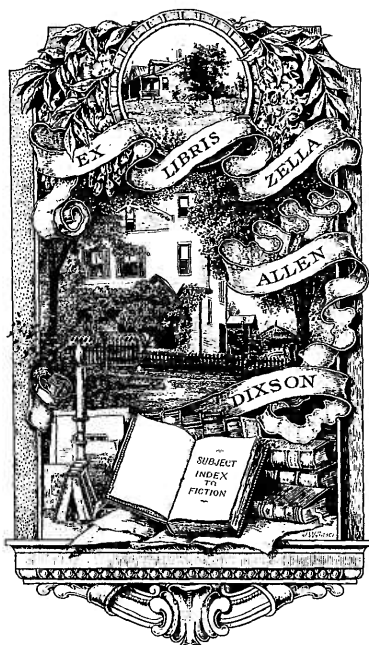




Class

Book

University of Chicago Library

GIVEN BY

Zella Allen Dixon

Besides the main topic this book also treats of

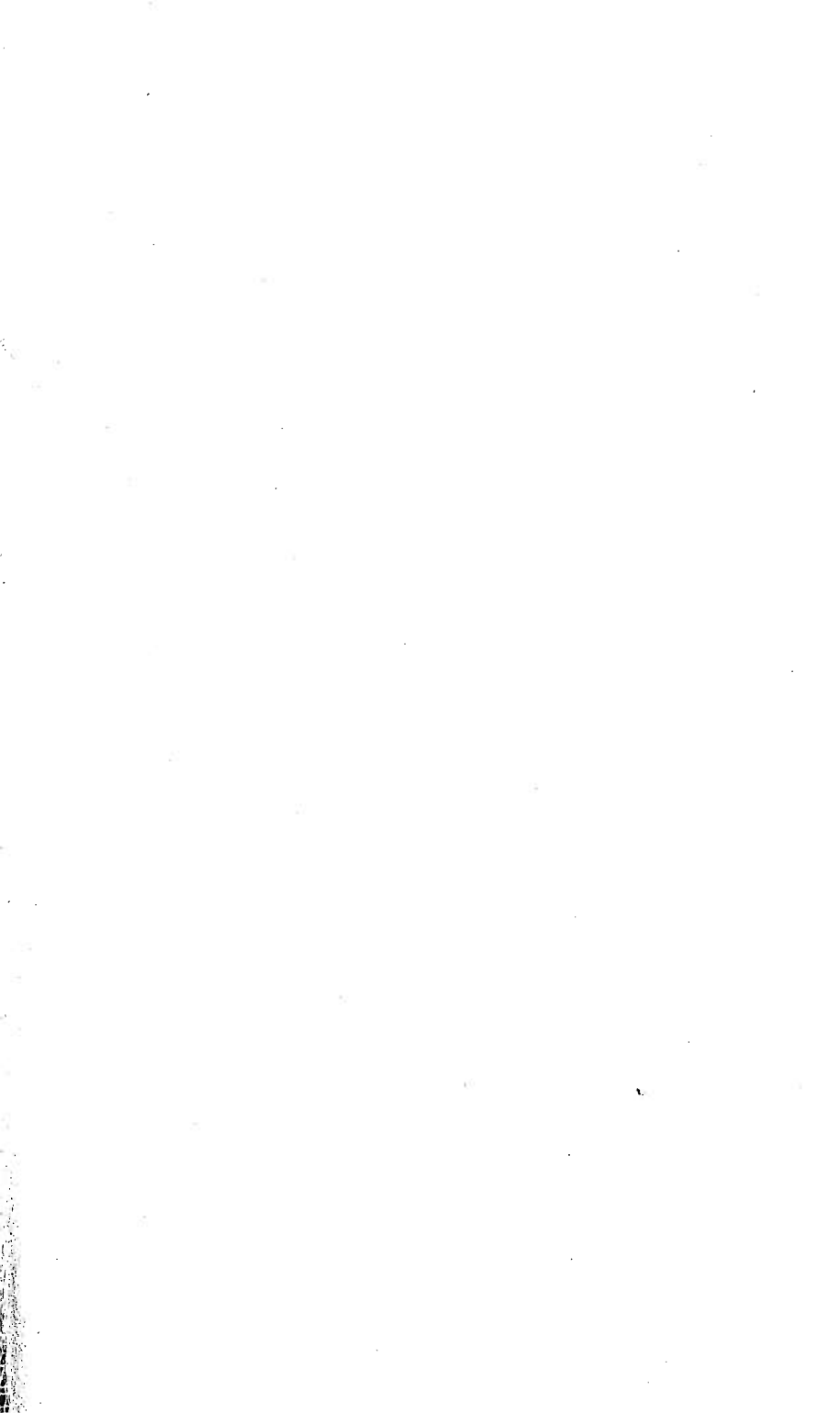
Subject No.

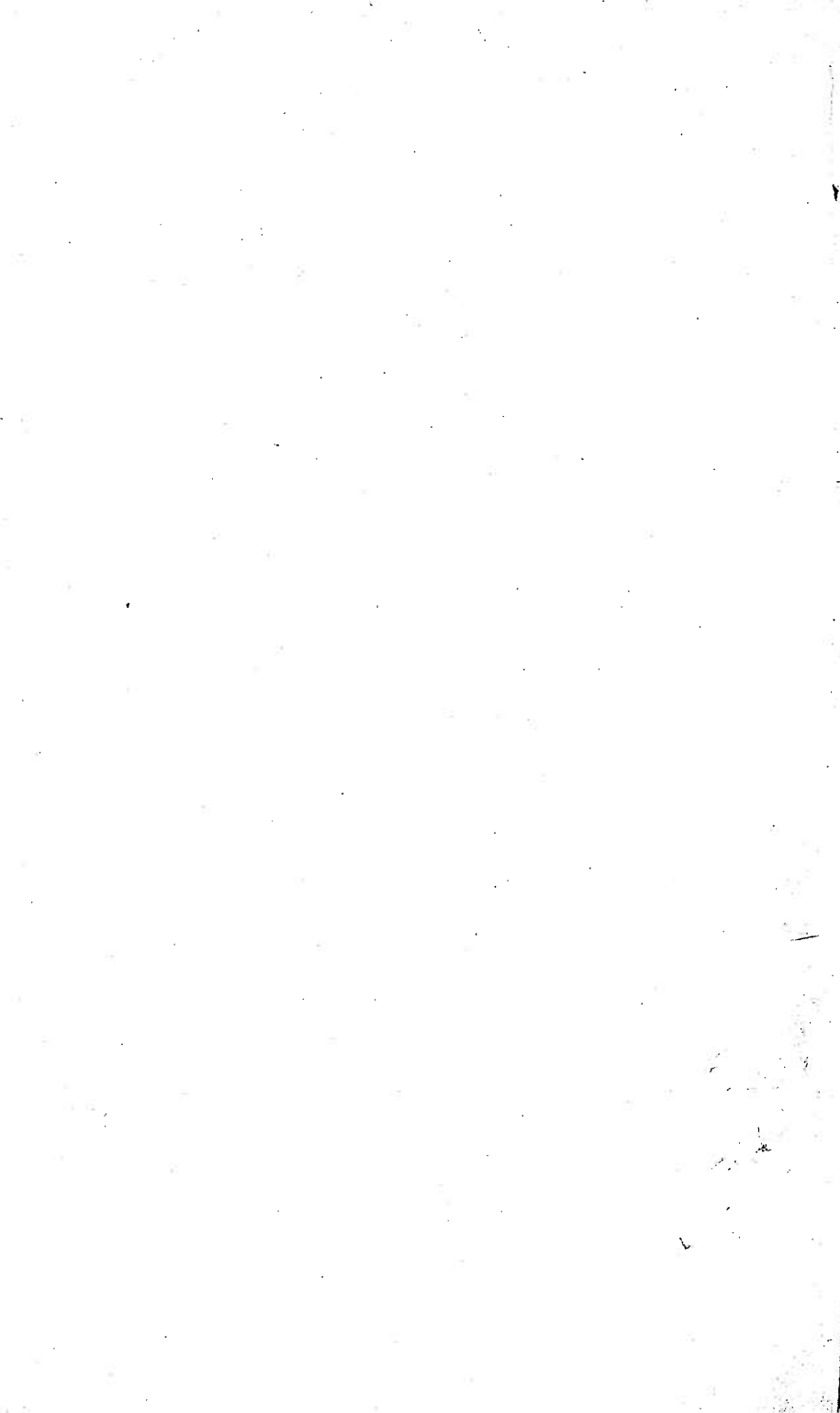
On page

Subject No.

On page

PARDON MADE





SAINTS

OF THE

ORDER OF S. BENEDICT

JANUARY, FEBRUARY,
MARCH.

From the Latin of

F. ÆGIDIUS RANBECK, O.S.B.

(TRANSLATED BY J. P. MOLOHAN, M.A.)

EDITED BY

VERY REV. J. ALPHONSUS MORRALL, O.S.B.

JOHN HODGES,

BEDFORD STREET, STRAND, LONDON.

1896.

BX 3050
R2

VIA AIR MAIL
TO
GENERAL
C. G. B. H.

Index of the Saints for January.

DATE		PAGE
1.—S.	ODILO, ABBOT - - - - -	5
2.—S.	ADELARD, ABBOT - - - - -	10
3.—S.	FINTAN, ABBOT - - - - -	16
4.—S.	HIGOBERT, <i>or</i> ROBERT, ARCHBISHOP -	20
5.—S.	PAULA, NUN - - - - -	24
6.—S.	ERMENOLD, ABBOT <i>and</i> MARTYR -	28
7.—S.	RAINALD, MARTYR - - - - -	35
8.—S.	GUDULE, NUN - - - - -	39
9.—S.	ADRIAN, ABBOT - - - - -	43
10.—S.	AGATHO, POPE - - - - -	47
11.—S.	EGWIN, BISHOP - - - - -	51
12.—S.	ELRED, ABBOT - - - - -	55
13.—S.	KENTIGERN, BISHOP - - - - -	59
14.—S.	WILLIAM, ABBOT - - - - -	63
15.—S.	MAURUS, ABBOT - - - - -	67
16.—S.	FURSEY, ABBOT - - - - -	71
17.—S.	SULPICIUS, ARCHBISHOP - - - - -	75
18.—S.	DEICOLUS, ABBOT - - - - -	79
19.—S.	WOLSTAN, BISHOP - - - - -	83
20.—S.	TECHIN, ABBOT - - - - -	87
21.—S.	WEINRAD, HERMIT <i>and</i> MARTYR -	91
22.—S.	DOMINIC, ABBOT - - - - -	92
23.—S.	ALDEPHONSUS, ARCHBISHOP - - - -	99
24.—S.	MACARIUS, ABBOT - - - - -	103
25.—S.	POPO, ABBOT - - - - -	107
26.—S.	BATHILDES, QUEEN <i>and</i> NUN - - -	110
27.—S.	THEODORIC, BISHOP - - - - -	114
28.—S.	JOHN, ABBOT - - - - -	118
29.—S.	GELASIVS, POPE - - - - -	121
30.—S.	ALANUS, DOCTOR <i>and</i> MONK - - -	126
31.—S.	STEPHEN IV., POPE - - - - -	132

Saints of the Order of S. Benedict.

S. Odilo, Abbot.

JANUARY 1ST.

WHILE some people are stimulated by strength and vigour of body, to the practice of virtue, S. ODILO, on the contrary, was urged on to fervent piety by his bodily infirmities. Almost as soon as he was born, he became afflicted with a grievous malady which deprived him of the use of his hands and feet. From his infancy he had entertained a singular devotion to the Virgin Mother of God, and when physicians had given up his case as hopeless, he commended himself to her. He insisted on being allowed to crawl to the foot of our Lady's Altar, and as he went, the use of his limbs was restored to him. This great blessing which he had received from Mary remained ever present to his memory in after years, and his great desire was to dedicate the new strength which had been given him to her service. As soon as he was old enough, S. ODILO went to Cluny,¹ and became a professed Monk, and afterwards

¹ In France, in the Province of Burgundy, and Department of Saone et Loire, and is fifty miles north of Lyons. It was founded by Bernon, Abbot of Gigny.

the Abbot of that Monastery; and strict indeed was his observance of the rule, for he was a truly humble son of the most humble Virgin. His humility induced him unhesitatingly to reject several Bishoprics, which, in consequence of his great merits, were pressed upon him, and he continued to adorn his Order by his virtue and charity towards the suffering poor.

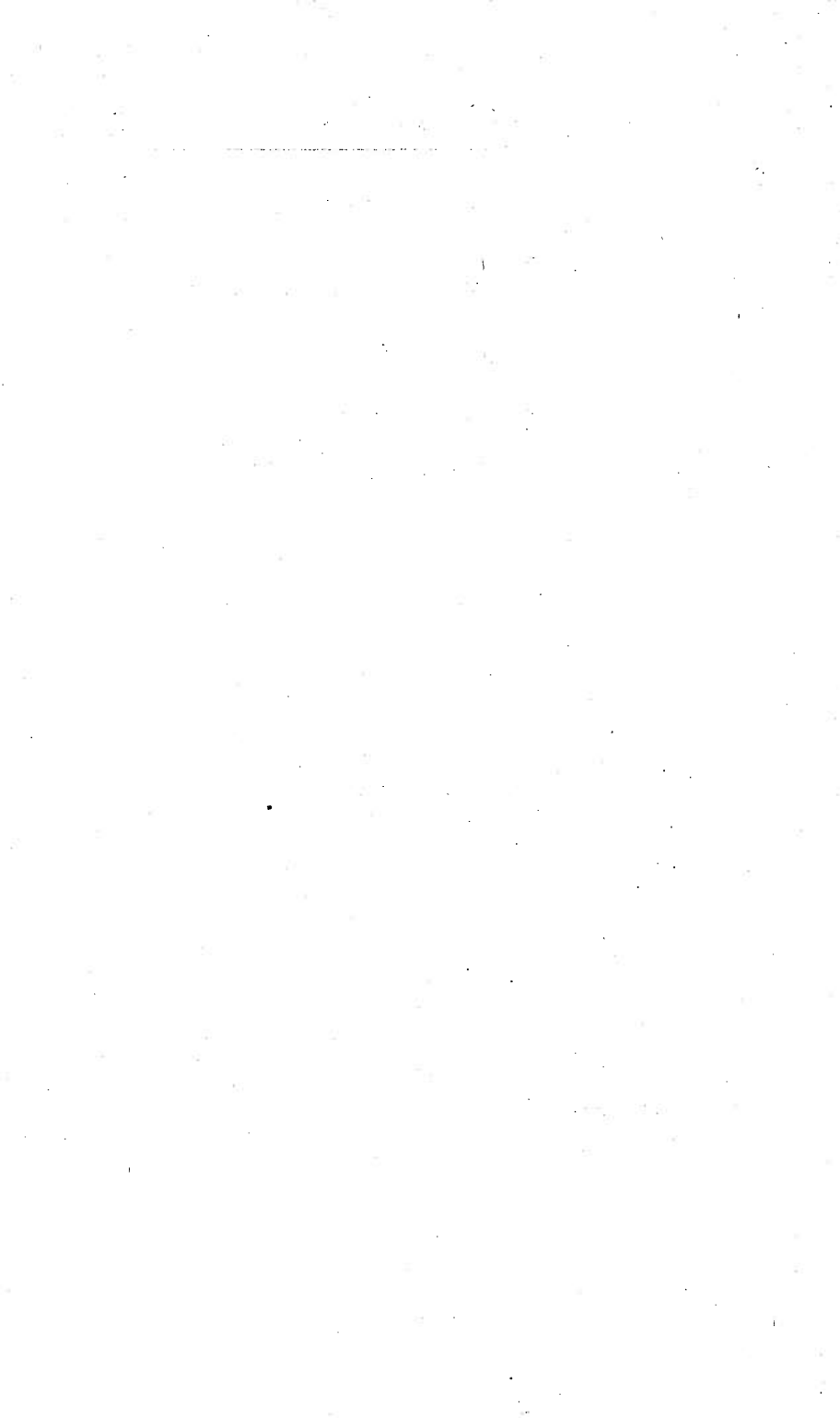
And not only on the living did his charity expend itself, but also on the dead; and once, when on a journey, he came upon the dead bodies of two children, he deprived himself of his own frock, in which to bury them. His virtue was attested by many miracles. Once, when dining at the Monastery in the Golden Valley, he asked for some water, but found on tasting it that his cup was filled with wine; and as he never drank wine, he blamed the servant for having brought it. More water was then fetched from the well, and again, when ODIŁO drank it, it was turned into wine, and all wondered at the miracle which had been performed. His love and piety penetrated even to Limbo, and relieved the suffering souls, whose flames were tempered by his tears. Among others, Pope Benedict VIII. declared in a vision that he attributed his deliverance from the fires of Purgatory to the prayers of S. ODIŁO, for one of the Monks of Cluny saw the spirit of the Pontiff bowing down in gratitude to S. ODIŁO, the tiara bending before the cowl. The Archives of the Monastery of Cluny show that many souls in Purgatory—even some thousands—were powerfully helped by the prayers of S. ODIŁO,



S. ODILO ABBAS CLUNIACENSIS ORD. S. BEN.

Cum puer utroq[ue] pede æger in B^e Virg. Edem ire non posset, reptauit, et sanitatē
obtinuit. Unde tant[um] in eam amor et studium, ut se æternū illi, mancipiū scriberet.
Primo magno Desunctorum solatio solerem eorumdem memoriā posttridie Omnium
Sanctorū instituit. Mortuus est vultu et animo ad hilaritatem compositis A^o 1048
J. V. del. B. X. / culp.

B. K. *sculpn.*



and he it was who first instituted a yearly solemnity in behalf of the Holy Souls. This solemnity, as we know, was afterwards adopted by the whole Church, and is now yearly celebrated on the Second of November as All Souls' Day.

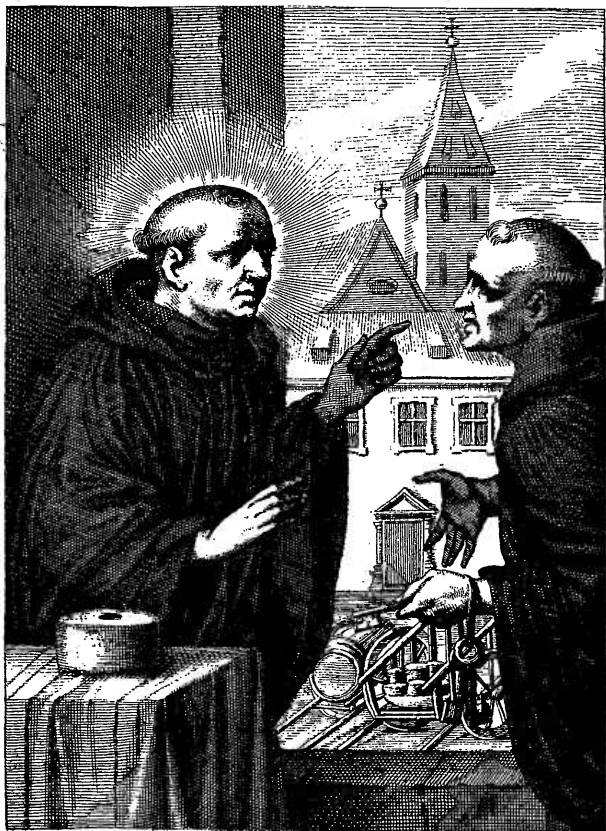
When his death was approaching, the demon appeared to the Saint as he did to S. MARTIN; but at the Presence of our Lord Jesus Christ, who deigned to come to the aid of His servant, the evil spirit fled. For what could trouble a soul to whom the Lord of Life had deigned to reveal Himself? S. ODILO died in the year of our Lord 1048, at the age of eighty-seven.

S. Adelard, Abbot.

JANUARY 2ND.

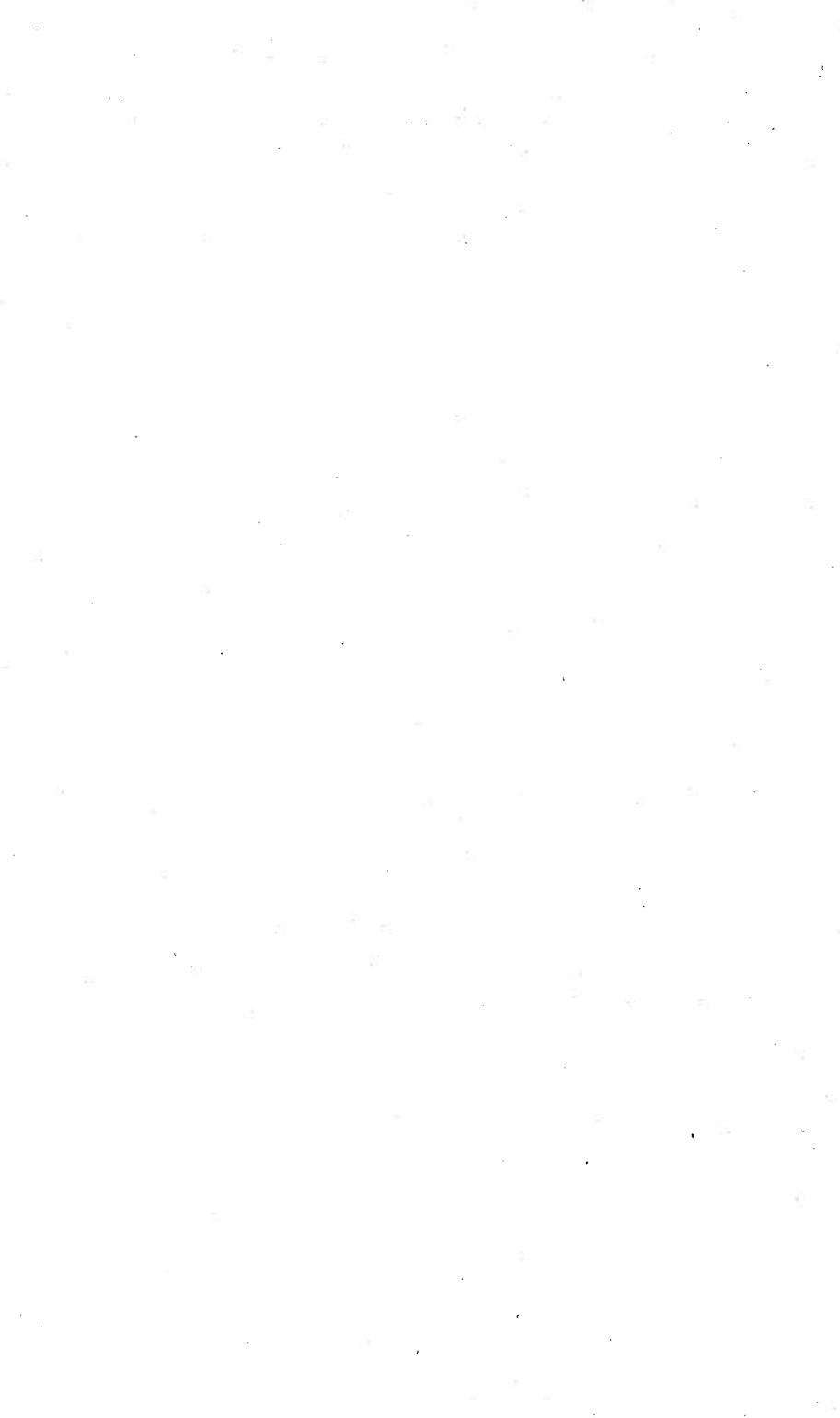
FATAL, indeed, are the evils attending life at Court, and truly has it been said that "He must forsake the Court who is piously inclined." For with sorrow we must admit that hatred and jealousy, ambition and false adulation are too apt to prevail there. S. ADELARD was the nephew of King Pepin, and the cousin of Charlemagne, and, as he had been brought up in a palace, he knew by experience how injurious to piety are the ways of kings' courts, and how those who move in them are, unconsciously, defiled by their associations with evil-doers, as a vessel is blackened by contact with its fellow. Therefore, as soon as he felt himself called to be a fisher of souls, S. ADELARD fled from Court, and took refuge in the Benedictine Monastery at Corby¹, where the work in which he was first employed was that of a gardener, his lowly duties consisting in pulling up weeds, digging the ground, and cutting the vegetables for the frugal meals of the community. But while engaged in these humble occupations, S. ADELARD did not neglect his soul, and whatever stains it might have contracted during his residence at Court he earnestly endeavoured to efface. He was submissive and obedient to all, and unceasingly bewailed the sins of his own past life, and of his former companions at Court. Soon the

¹ In France, in the Department of Somme, and Diocese of Amiens.



S. ADELHARDUS ABBAS CORBELÆ ORD. S. BEN.

Pyrum R. Negus Caroli Magni Consobrinus, cum Aulæ mores ferè non posset, in Monasterio ad omnem patientiam se ducebat, pauper tatis præsertim ita studiosq, ut sibi suisq, sæpe nihil seruaret, egenis omnia distribuendo: Unde semel indignanti Oeconomo integrâ duo plaustra esculentorû azutis submissa ostendit Obijt felicissime, ipsiq, Christi alloquio honoratq. A. 922



virtues of the new soldier of Christ began to be applauded on all sides, but the praises which he received seemed to the Saint to be like a mill-stone round his neck, and accordingly he fled from Saxony, and took refuge in the Monastery of Monte Cassino.¹ Here, as an unknown guest, he was secure from the adulation which he had learned to detest, and he remained there for some years.

Now, although it was known in his own country that S. ADELARD had fled from Corby, no one knew the place of his abode, until it was revealed to the King by some German Monks, who were in the habit of going backwards and forwards from one Monastery to the other, when, the Abbot of his old Monastery having died during his absence, ADELARD was recalled and was appointed to govern the Monastery in his place. Here he practised the poverty of Christ, and sometimes, in his generosity to the poor, he and his brethren were left without food. But the Lord supplied all their needs, and once, when they seemed to be most destitute, He sent two wagons to their door, containing an abundant supply of all that they could want.

But the King Charlemagne, who fully appreciated the calmness and clearness of the mind of Adelard, was not content to leave him in the seclusion of his Monastery, but insisted on his taking a part in the government of the kingdom, and Adelard at last gave a reluctant

¹ In Italy, between Rome and Naples. It is 70 miles S.E. of the former city, and 50 N.W. of the latter. It was founded by S. BENEDICT in 529, and is the Head Monastery of his Order.

consent to the proposal of the King. But no sooner had he crossed the threshold of his quiet retreat, than he had cause to repent—for surely a Monk is out of place among the strifes and contentions of kings. He found himself among howling wolves, and involved in all the turbulent anxieties of the life at Court which he had formerly so much detested, and from which he had fled. The Saint loved silence rather than the turbulence of men, and he besought the Emperor to allow him to retire; but Charles, who valued his society, appointed him to govern first in Gaul, and afterwards in Italy, where he conciliated all men by the modesty and tenderness of his sway. He scattered gold among the poor, but used no pomp himself. He was a father to orphans, a patron to widows, the helper of the oppressed, and the consolation of the sick, and daily his tears flowed for them.

But it is written that the man whom God loves is to suffer adversity, and the watchword of the soldier of Christ is Suffering.

Such, too, was the fate of ADELARD; in all things his good fortune seemed to desert him. False accusations were brought against him, and he was banished from the Court to Aquitaine.¹ From his letters to the Monastery of Corby we learn that, during his exile, this holy man was reduced to the lowest state of poverty; but he rejoiced that he was able to share the

¹ One of the four great divisions of Gaul, or France. It extended from Auvigne and Santory on the north, to the Pyrenees on the south.

poverty of Christ, with Whom he always desired to be united.

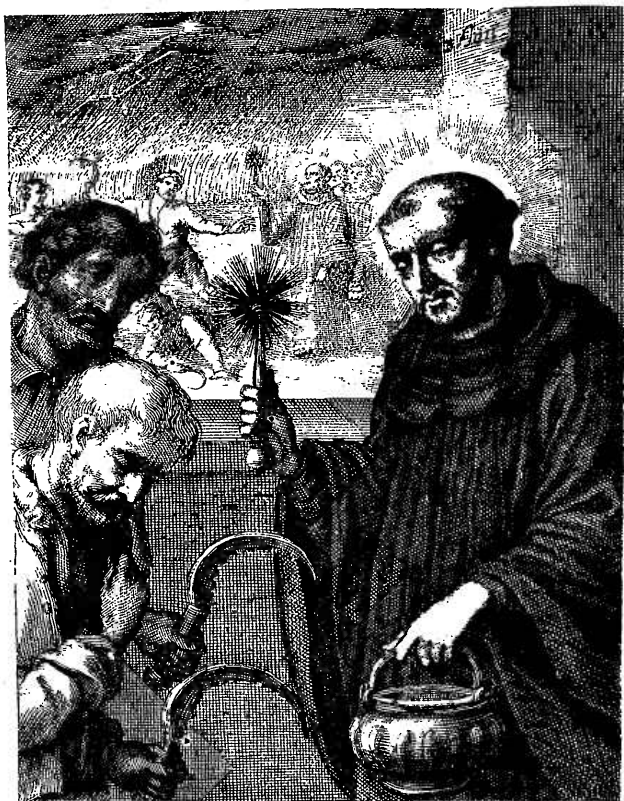
He was afterwards recalled to his Monastery, but the cares of its government and the weight of State affairs pressed heavily on the weakness of old age, and, being attacked by fever, the Saint felt that his end was near. He accordingly sent for a former disciple, to whom he was much attached, and who has testified to the happiness of the last hours of his Holy Master. Shortly before he died, S. ADELARD was favoured by a vision of Christ our Lord, surrounded by a multitude of the Heavenly host; and, rejoicing at the sight, he exclaimed, "O, Father! to Thee be all praise and worship! Receive me in Thy Arms! Oh! that I, a sinner, should have been privileged with these eyes to behold Christ my Lord!" When he had thus spoken, he joined his hands in prayer, and, with his eyes fixed on Heaven, his spirit went to God on January 2, in the year 822.

S. Fintan, Abbot.

JANUARY 3RD.



FINTAN was born of a noble family in Britain, and was brought up under the guidance of a Monk named Comgall, whose virtues he copied with so much exactitude, that in holiness of life he soon equalled his master; indeed, Comgall owned that he came at last to emulate his pupil in the length of his night watches, his daily fasts, his prayers and sighs, and, above all, in the profound submission of his soul. The holiness of his life made S. FINTAN appear to be much older than his age, and it was moreover attested by many prodigies which he wrought. Before he took his final vows, the Saint was separated from his guide, Comgall, and was sent for a time to work among savage nations in a distant land. This work he nobly fulfilled, to the great edification of many souls. He afterwards returned to his Monastery, where, having taken his vows, he commended, by his example, the way of sanctity, and restrained all licence of manners in those who were under his influence. He was afterwards made an Abbot, and went away to a district whose people and King were entirely given over to idolatry. As he journeyed along, S. FINTAN carried his crucifix in his hand, and sprinkled with holy water all those houses of the barbarians where he was welcomed as a guest. It was Autumn before he reached his destination, and his journey seemed to have been all in vain, for



S. FINTANUS ABBAS ORD. S. BENED.

Authoritate S. Congelli quo Magistro morum usus erat, fidem alij Provincie illatur, à miserioribz, paratis in eadem falcibz repulsam passus fuit, quos tamē Deus tam diu castigavit, donec à S. Viro aqua lustrica sunt aspersi. Prodigiorū frequentia piures Apostolos superavit, monstrū senectutis inā seculū provexit.

the King and his subjects set themselves to oppose his preaching. Hardly had he entered the province, when the men who were reaping the fields came, by the King's command, to order him to depart; but when, with angry gestures, they attacked S. FINTAN and his companions, these holy men only chanted Psalms, and sprinkled holy water over their assailants. Suddenly, while they were still protesting, a great storm arose; the air thundered, lightnings flashed, and huge hailstones fell and destroyed the fields of corn, while many of the terrified reapers were struck blind. In their terror and alarm, they now came to S. FINTAN, bringing gold in their hands, to implore his aid. On their promising that they and their children would henceforth lead a better life, and become followers of Christ, the Saint sprinkled holy water over them, and those who had been blinded by the storm had their sight restored, and the crops which had been injured were miraculously replaced. While S. FINTAN was Abbot, no guest could ever seek his Monastery without having his needs supplied, and many miracles were wrought in answer to his prayers. S. FINTAN died at a good old age, in the year of our Lord 680.

S. Rigobert, Archbishop.

JANUARY 4TH.



RIGOBERT, or ROBERT, was born of illustrious parents, and in his youth entered the monastic life. The modesty of his life, his piety, and the simplicity of his manners, caused him to be nominated Archbishop of Rheims, which was his native town, on the death of Archbishop Reolus, during the old age of whom the Church of Rheims had lapsed into a very bad state. Piety had languished, Vice predominated, and both the clerics and the people seemed to be running wild when RIGOBERT was raised to the See. But he, by exhorting, by correcting, and by punishing the people, succeeded in bringing them to better manners.

Gaul was at this time governed by Pepin, for whom the Saint always showed great respect. One day, when King Pepin came to hunt in a wood near Rheims, the Archbishop sent him a present, and the King, turning to his friends, praised him to them, and then requested RIGOBERT to ask what he would, and it should be given him. The Archbishop, with great modesty, asked only for the gift of a house in which he might exercise the cure of souls, and incite them to good works. The King was vexed that he had not asked for more, and told him he would give him with the house as much land as he could walk round while the King was at dinner. RIGOBERT accordingly walked round the land, and wherever his feet trod fresh grass was



S. RIGOBERTUS RHEMENS. ARCHIEP. ORD. S. BEN.

*Res baci ad omnem virtutē excolitꝫ recens structo Monērio Orbacēsi præse jube-
tur, postea Cathedra Rhemensi admotꝫ. A C. Martello, non tantum multa passꝫ
sed etiā sede suā deturbatꝫ est. Tandē Monachi vitā redintegratꝫ ad serā usꝫ etatem
rigidissimē exegit. Anserē sapiꝫ fami sedā de se ultro offerētē, nūquā mēsa suā adhibuit.*

always afterwards to be seen, which was never injured by summer's heat or winter's storms.

But after the death of Pepin, Charles Martel, his son, treated the good Archbishop, who had baptized him, very badly, because when a great contest arose between Charles and a certain lord about the position of Mayor of the Palace, and they both went to the different towns to solicit votes, RIGOBERT would not allow Charles to enter Rheims. Charles was furious, and after he had gained his cause, he drove the Archbishop from his See.

It happened one day that as S. RIGOBERT was walking with his boy, he met a courtier of Charles Martel, who gave him a goose as a present. The boy took it in his arms to carry it home, but it escaped and flew away. The Archbishop laughed, but before he reached his house, the bird flew back into the arms of the boy. S. RIGOBERT, however, would not allow it to be killed. S. RIGOBERT died in the year 773, and many miracles were wrought at his tomb.

S. Paula, Nun.

JANUARY 5TH.

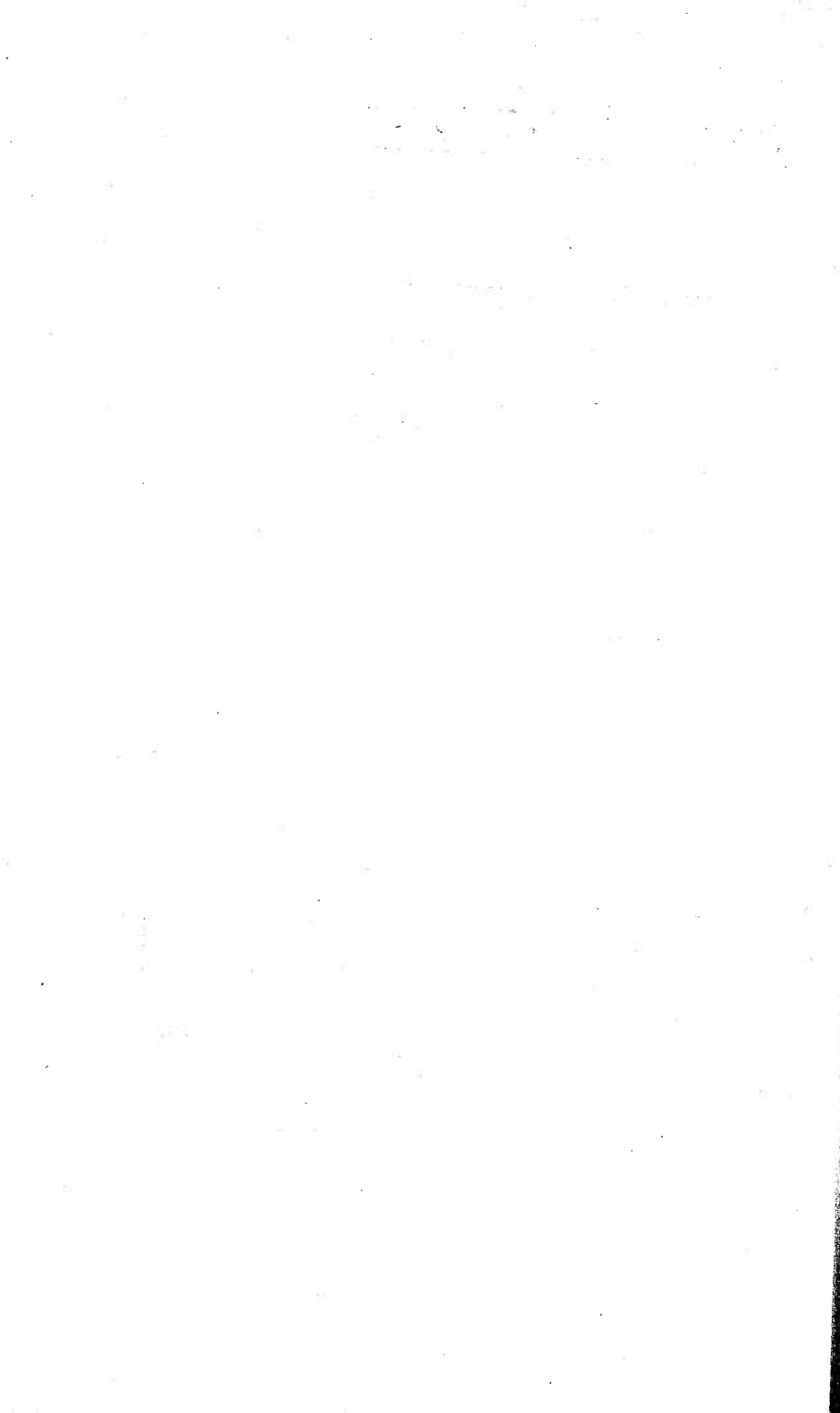
IT is true that love to our Lord is never found in a heart that does not burn with love also to the Mother of God. He who loves the Mother of the Lord cannot be cold in affection to her offspring. The heart that loves Mary must of necessity love Jesus. Thus Paula, who from a child was devoted to Mary, loved our Lord with all her heart. Who shall say how often she kissed the picture in which the little Jesus is represented at His mother's breast, as she daily contemplated it with the tenderest affection?

She would kneel before the sacred image of the child Jesus, crown it with flowers, and press it to her little heart, nor would she part from it by day or by night, and if it were taken from her by her nurse or her mother, she would weep bitterly. One night the Blessed Virgin appeared to the little girl, with the Holy Child, and seemed to kiss her, and to give her some of the milk with which she nourished the Infant Jesus. When the milky way shines in the heavens, the night is sweet and balmy, and the air serene; so, when PAULA tasted this holy food serene peace filled her breast. When she grew older, she was told by the Blessed Virgin to go to a Monastery of Angels, and there learn the principles of the religious life from a Monk named SYLVESTER. Not knowing where to go, she was overwhelmed with grief; but the Mother of God showed her in a vision the monastery itself, and the road thither. Starting



S. PAULA V. ORD. S. BEN. CONGREG. CAMALD.

Adulta etiam etate tam innocens quam trimula, utpote quæ nihil sperabat nisi
 meros Amores Jesum et Mariam. Hos iam basijs disuaviariam florib; coronare, in
 vortulo adprimere unica cura fuit. Tandem Cella Camaldulensi inclusa plurimos an-
 nos exegit, donec ad Amores suos evocata felici agone illos complexa est. A. Chiffi 1768.



on her journey, she came to a Monastery of Camaldolese Fathers, who, by their holy lives, resembled angels; and near to it was a Convent of Nuns, who followed the same constitutions of S. ROMUALD. Here S. SYLVESTER desired that PAULA should take the veil, and, with many holy meditations, should besiege Heaven with silent prayer.

She now lived like a hermit, shut up in her cell, but with her dwelt also those whom she loved so well, Jesus and Mary. PAULA frequently received the Holy Eucharist, her face radiant with joy, while angels' songs were often heard by her. Christ Himself would appear to her, sometimes in His royal robes, sometimes hanging on the Cross, or, as formerly, like a child in His Mother's arms. While S. PAULA was thus enjoying these favours of Heaven, war broke out between Pisa and Florence, and by her prayers her country was saved from ruin.

In the year 1368, at the age of fifty, she died in her cell, being ripe for Heaven and rich in merits. The Holy Apostles SS. Peter and Paul came in answer to her prayers, and, with Jesus and Mary, surrounded her dying bed and received the departing spirit of the Saint.

S. Ermenold, Abbot and Martyr.

JANUARY 6TH.

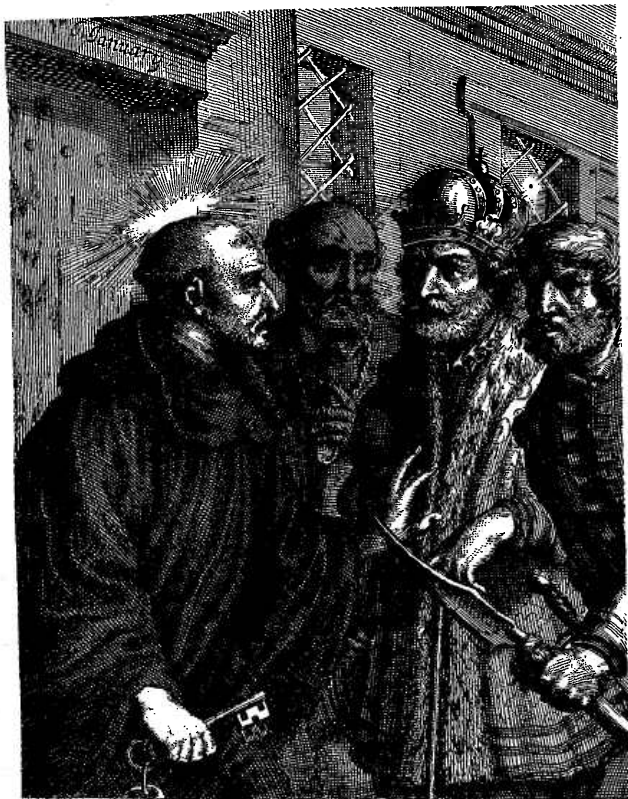


UEVIA,¹ a country fruitful in men of renown, gave S. ERMENOLD to the Church. He was brought up under the guidance of William, the learned Superior of the Monastery of Hirsuage,² and with the same rapidity which is said to characterize the growth of evil, did all the virtues show themselves in ERMENOLD, even at a very early age. In after years, when he had profited by the wise instructions of Abbot William, and of his own parents, he joined the Order of S. BENEDICT; and when, some time afterwards, the Monastery of Lauris Veimen lost its chief, the Monks and the Emperor Henry, being anxious to find a successor to him, sent for ERMENOLD from Hirsuage. As a diligent father of his new family, the Saint increased the temporal possessions, as well as the virtues of his community. But, alas! the peace of S. ERMENOLD was sadly disturbed by the report that the dignity had been bestowed on him in return for gifts which his brother had bestowed on the Emperor. When these rumours reached the ears of ERMENOLD, he was so much distressed that he resigned the keys of the Monastery at Lauris Veimen, and retired to Hirsuage. But the Lord, who watches over human events, caused Otto, the Bishop of Bamberg,³ to promote him to be

¹ It corresponds with Wurtemberg, Baden and Bavaria.

² In Bavaria, in the Diocese of Spire.

³ In Bavaria.



S. ERMENOLDUS ABB. MARTYR. ORD. S. BEN.

Virum constantis et magnanimi Viri Ectijon, qui ne qui ipsi Henrico Cesari
ab Ecclesia publice proscripto omnes ad Monasterium suum aditum preclusit
Cuius virtus cum supra exemplum esset et desiderijs inimitabilis; multi quidem
in ipsis mortem conspirarunt, ungtamē vecte S. Virum ictum stravit, sopivitq.
J. Umbach del. H. Kilian sculp.

the head of the Monastery of Prefflingen.¹ Here the Emperor Henry, who visited the Monastery when he came to Ratisbon, saw him one night kneeling in prayer, and from the place where he knelt a ladder reached up to Heaven, on which angels were passing up and down, while the Monastery bells rang repeatedly without being touched by human hands.

And as S. ERMENOLD was most humane, both in word and deed, so was he most patient when evil spoken of by impious men, whose wicked deeds filled him with horror. The Emperor Henry having been anathematized by the Pope for injuries done to the Church, went with his Court to Ratisbon. From thence he and his followers paid a visit to the Monastery at Prefflingen. The Saint ordered all his Monks to remain strictly confined to their cells, and then, taking the keys in his hand, he waited alone for the coming of Henry. When the Emperor arrived, with great pomp, at the door, he found the Monastery shut up, and ERMENOLD standing outside with the keys in his hands. The Emperor, astonished and indignant, asked if this was the way in which to receive an Imperial visit. "I know," replied the Saint, "what I owe to Cæsar, and I know what I owe to Henry, who is anathematized by the Church. I am not actuated by obstinacy or by any contempt for your Majesty; my only desire is to do that which I owe to the Church." The constancy of S. ERMENOLD compelled the

¹ In Bavaria, near Ratisbon.

respect of the Emperor, and, although his attendants wished to avenge him, he at once retired. Meanwhile, the holy Abbot maintained strict discipline in his Monastery, where fasting and silence and the obligations of charity and obedience were carefully observed. Nothing was omitted, and no sin against the rule was passed over. But, as in every bee-hive there are wont to be drones, so in the community of ERMENOLD there were some who frequently incurred punishment for breaking the rule, and hence conceived much bitterness against the Saint. They calumniated him, and accused him of leading an unchaste life, and at last the ringleader, together with some others of the disaffected members, waited for the Saint at a certain corner which he was obliged to pass, intending to beat him to death with knotted clubs. S. ERMENOLD was aware of the danger that threatened him, and rejoiced that he was allowed to give his life a sacrifice to God. With one blow his skull was fractured, and on the following day, at the hour foretold by himself, his spirit went to God. He received the crown of Martyrdom on January 6th, in the year 1121.



S. RAINALDUS MARTYR ET MON. ORD. S. BEN.

Ex Comite Palatino comes porcorum esse iubetur, insuper pavimentum vertere, struere focum, patellas tergere. Epidimæ morbo laborantes solo contactu passim sanavit. Viduit, ut oîm Christus misertus defunctum filium vivū restituit. Sed pro tot beneficijs ab ingratis multis plagis confectus, puto mersus fuit.

S. Rainald, Monk and Martyr.

JANUARY 7TH.



RAINALD was born of a noble family, and his youth was spent in palaces. When he grew older he followed the camp of King Charles, and then he discovered how dangerous to piety is a military life. He remained unsatisfied by all the attractions of the honours and splendours of this world, which only wearied his soul. He found that all such things are perishable, while that alone which is eternal, can never deceive. As soon as the mind of S. RAINALD, by serious meditation, became convinced of the delusions of all earthly treasures, he decided to reject the world, and fled from the army to enter the service of God. In accordance with the Rule of S. BENEDICT, he was, for some time, tried by works of patience, and at length was admitted as a Lay-brother. Whatever work was most menial and most shirked by others, RAINALD had to do—cut wood, sweep the pavement, wash the dishes, clean the hearth, and a thousand other things which belong to the lowest drudgery; for it is the custom in our Order that all who enter it, however illustrious they may be by birth, whether dukes or counts, or nobles of any degree, should be put to the hardest labours, in order that the pride which has grown with their growth may be crushed out of them by the burden of servile work. So RAINALD descended from the Imperial Palace to live in the country and to feed swine; and in order that he might add to his store of virtues

and of merits, he also subjected his body to long vigils and fasts, and acquired such sanctity that he seemed to have received the gift of healing, so that people came from all parts to be cured by him. Once, when he met a mother following her only son to the grave, RAINALD burst into tears, and beating his breast, he cried, "O! most Holy Jesus, who once, when Thou wast amongst men on earth, didst restore a dead son alive to his mother, deign now to console this poor woman, who grieves for her only child;" and wonderful to relate! the dead man sat up on the bier and, looking round, saluted RAINALD, his deliverer, by whom he was presented, living, and in perfect health, to his mother. But it is true that "*Quam magnus mirantium, tam magnus invidentium numerus est.* The number of those who envy us, equals that of our admirers." Those who ought to have been most grateful to the Saint, out of envy, conspired against his life. They beat in his skull by repeated blows, and threw his body into a well. His companions at the Monastery sought him in vain for some time with loving solicitude. At last they recovered his remains, and many prodigies were performed at his tomb. RAINALD was martyred about the year of our Lord 650; his relics were translated to Dortmund, near Cologne, in the year 1056, and he was chosen the Patron of that town.



S. GUDULA V. ORD. S. BENED.

Vix trimula S. Geztrudi Nivellensi traditur, quam presso etiā pede sequebatur, donec satis concessit. Postea prope ædes paternas Monasterium excitavit: ubi in pauperes effuse oenefica, quidquid suo genio suffurari poterat, expēdit. Fortè in muliere inciat vivū fœtū sui cadaver bajulā, cui miserata omne max morbi puerulo absterxit.

S. Gudule, Nun.

JANUARY 8TH.

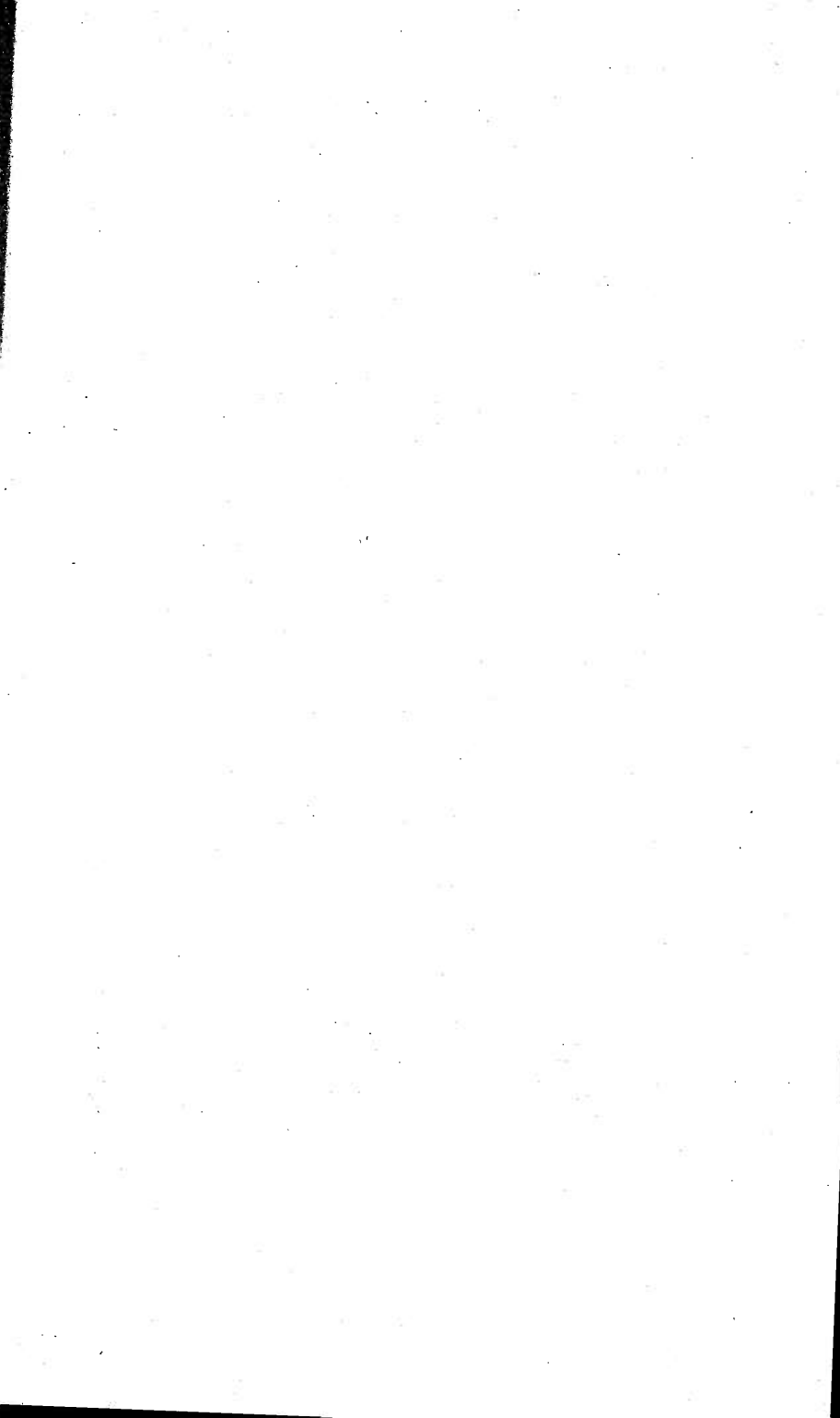


GUDULE was the daughter of Count Witger and Amelberga, his wife, who, illustrious as they were, both by their birth and their virtues, were surpassed by the excellencies of their daughter; they scattered their money among the poor, clothed the naked, and welcomed the homeless under their roof. S. GERTRUDE, Prioress of the Convent of Nivelles,¹ held GUDULE at the sacred font, and was afterwards intrusted with her education; but, after the death of S. GERTRUDE, GUDULE returned to her parents, and by her pious eloquence she persuaded them to separate, and to embrace the religious life in different convents of the Order. GUDULE chose to live at a small place called Morzella, that possessed a noted shrine, and which she frequented day and night. Once, when she was going in the dark to the church, accompanied only by her servant, who carried a lantern, the light was extinguished by the malice of the demon. But S. GUDULE would not return; she began to pray, and by the force of her prayers he who had extinguished her lamp was obliged, whether he would or no, to light it again. This was only the prelude to a succession of wonders that were worked by her prayers. Once, as she was leaving the church, a woman laid at her feet a child, so fearfully diseased that he looked like a living corpse. When S. GUDULE saw him, touched with tender pity, she

¹ In Belgium, in the Province of South Brabant, near Waterloo.

laid her hand upon him, and immediately he was cured, and she restored him to his mother, full of health and beauty. On another occasion the Saint was supernaturally directed to the dwelling of a woman who was suffering from the most virulent kind of leprosy, and by her prayers she healed the sufferer, whose disease immediately disappeared.

But while S. GUDULE was so merciful to all who needed her help, she treated her own body with great severity, and by her austerity she brought on a serious illness, at which she rejoiced, as she longed to go into the Presence of her Heavenly Spouse. She received the Holy Eucharist as Viaticum, and then her pure spirit passed from earth to Heaven. She was buried at Ham, and many miracles occurred at her tomb. Her sacred remains were afterwards removed to Morzella, and later to Brussels, where they were placed in the church that now bears her name. S. GUDULE died in the course of the sixth century after the Birth of Christ.





9. Januarij.

S. ADRIANUS ABB. ORD. S. BEN.

A Papa Vitaliano adduci non potuit, ut Angliæ Primatum susciperet, id solum cōdicens, se Theodorum operā consilioq; adiuturum. Tumba ipsi, multis prodigijs est honorata, quando et mortuo vita restituta, et nautæ magno periculo sunt exempti. Ruitorū insuper ferula timentius, omne assiduū fuit, obryge: cetero subito perdatog; manu

S. Adrian, Abbot.

JANUARY 9TH.

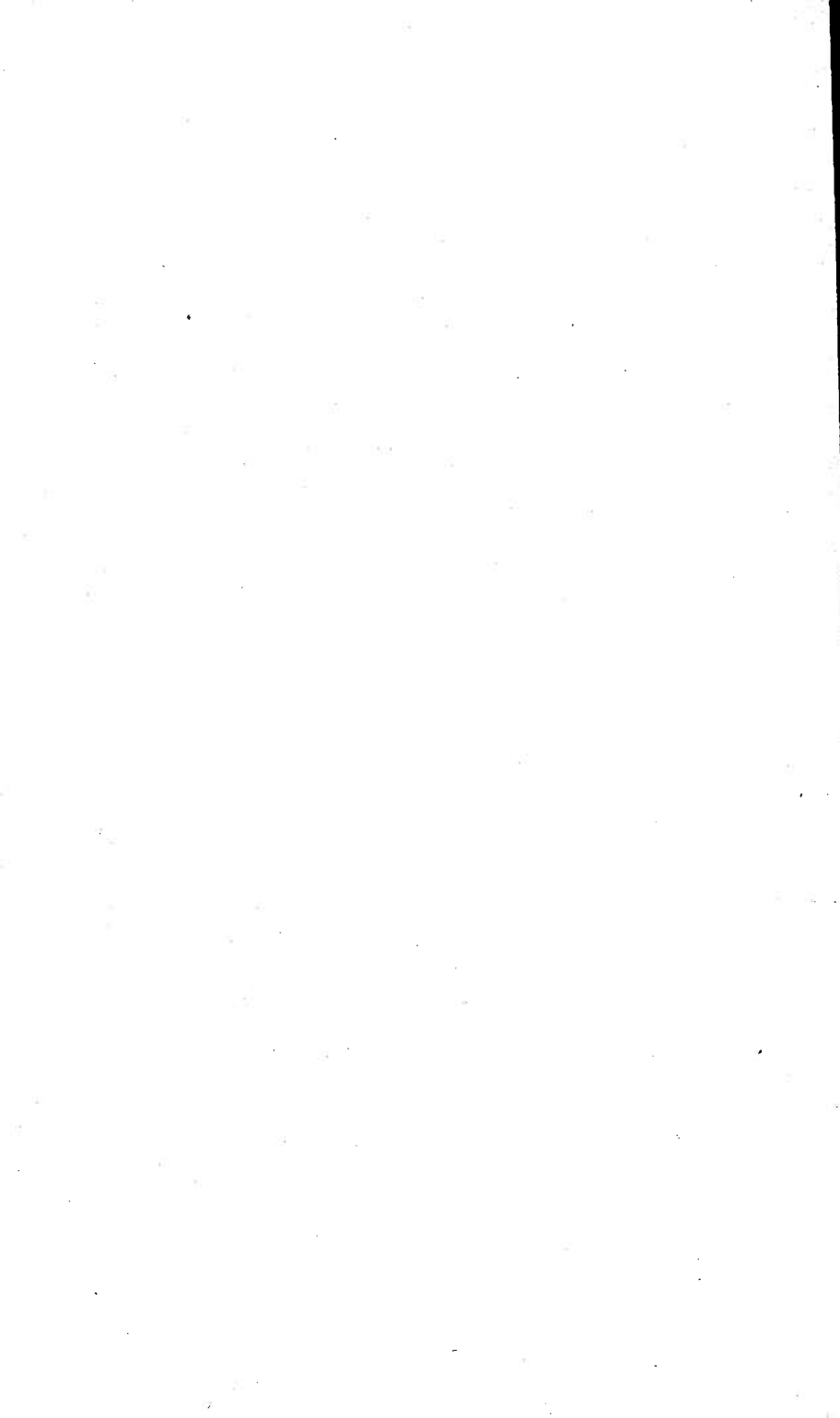


ADRIAN came from Africa ; it is uncertain whether he had emigrated into Italy before he entered the religious life. It is certain that he was afterwards Abbot of Nerida, near Naples, and at the death of Deusdedit, the Archbishop of Canterbury, Pope Vitalian wished to have promoted him to the vacant dignity, but S. ADRIAN begged to be excused from accepting such an honour, and he afterwards induced the Holy Father to elect Theodore, who was a professed Monk in the same monastery, to the Archbishopric in his place. Though Vitalian consented to do this, he had so high an opinion of the learning and the holiness of S. ADRIAN that he wished the Saint to accompany the new Archbishop, and to assist him in his labour, and Bede testifies that never was the Church in England more fortunate than under the government of Theodore, assisted by S. ADRIAN.

As they found the Saxons very rude and ignorant, they opened schools in which to instruct the people in Greek, Latin, astronomy and arithmetic, as well as in the Holy Scriptures. Alcuin, who founded the Academy of Paris, under Charlemagne, was one of the pupils of S. ADRIAN. But Theodore, fearing lest ADRIAN'S love of quietude, silence and solitude, should induce him to return to his monastery at Nerida, in Campania, made him Abbot of the Monastery of Canterbury, where, after having shared in the labours of Archbishop Theodore,

and having laboured for the good of the English people, for a period of thirty-nine years, he died, in the seventh century after the Birth of Christ. S. ADRIAN was interred by the Monks of Canterbury, and many miracles occurred at his tomb. It was a favourite asylum for boys who were in terror of the rod, and once when one of these culprits fled to the tomb of the Saint, and implored his protection, the master who had pursued him, rod in hand, suddenly saw over the tomb a dove surrounded by a bright light, which, by its gestures, seemed to implore pardon for the lad; the master, affrighted at the vision, dropped his rod, and, falling on his knees, begged the Saint to pray that he himself might be forgiven his sins. The dove immediately flew over the monument and disappeared.

This Saint was especially distinguished for his devotion to the Holy Mother of God.





S. AGATHO PP. ORD. S. BEN.

Primo S. Sebastiano contra pestilentiam Sospitatorum Atram, erexit. Toti Ecclesiae mirè
 consuluit, celebratâ VI. Synodo Generali, eius felici prodigio finita; nam araneorū
 telae per tabulata pendētes, velut scopis depexae in pavimento reciderē. Elepbanti-
 atq; ut primū ab Agathone in amplexu admissus est, aeter sa porrigine, sanitate recuperavit.
 V. del.

B. K. sculp.

S. Agatho, Pope.

JANUARY 10TH.



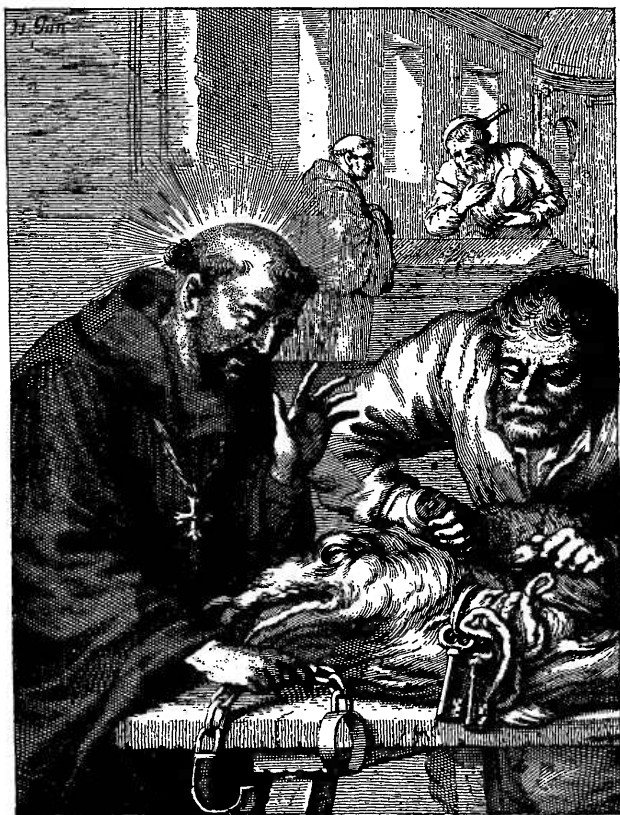
AGATHO was born in Sicily and educated at the Monastery of Palermo. He was afterwards transplanted to Rome, where, by the holiness of his life, he became noted among all the Pontiffs of the Order of St. Benedict, although he only occupied the Pontifical Chair for two years. Constantine Pagonatus, who was then the Emperor, was so much impressed by his eloquence, and even more by his holiness of life, that he offered of his own accord to pay tribute to the Apostolic See.

When the Monothelite heresy arose, a general council was held at Constantinople, at the desire of the Emperor, at which AGATHO was represented by three Legates. The council began on November 7th, and was attended by 189 bishops. The Monothelite heresy was distinctly condemned and Macarius, the heretical Patriarch of Antioch, was removed from his post in consequence of his obstinate adhesion to the error, and Theophanes was appointed in his place.

When the Patriarch was removed from the assembly a strange thing happened: all the spiders' webs which were hanging about the walls suddenly fell down on the pavement; and the Fathers, seeing this prodigy, took it as a sign from the Lord that, in the same manner, He would cause all heresies to fall to the ground. A solemn service of thanksgiving was held to commemorate the victory of the faith in the council, and it is to be noted that, though it was

held among the Greeks, the Roman use was followed, and the acclamations by which the Emperor was congratulated were made in the same tongue. This was the sixth general council, and its acts were confirmed by S. AGATHO.

The dispute which had existed for so long a time between the Popes and the Archbishops of Ravenna was happily settled during this pontificate. Theodore, who then filled the See of Ravenna, was drawn to Rome by the holiness of S. AGATHO, whose feet he kissed, and to whom he promised all respect and obedience. The Saint excelled in gentleness and meekness, and all who were in sadness and sorrow sought comfort from him; nor would he ever allow them to be sent away without consolation. Those who were suffering from the terrible scourge of leprosy he would welcome, and by his prayers would heal them. He died in the odour of sanctity in the year of our Lord 882.



S. EGWINUS EPISC. WIGORN. ORD. S. BEN.

Ut Aule vitia sordescq; duceret, numellis sese incluserat, proiectis in mare clavibus
 quas longe post inter eviscerationes forte capiti piscis recepit. didicitq; pec-
 catis suis solutum esse. Deignare miris favorib; sæpe sapius recreabatur. Ad.
 Ipsius tumbam Rustic; temerè perjur; cerebrũ, sanguinem, vitamq; effudit.
 Umbacini del. Waldorrich sculpsit.

S. Egwin, Bishop.

JANUARY 11TH.

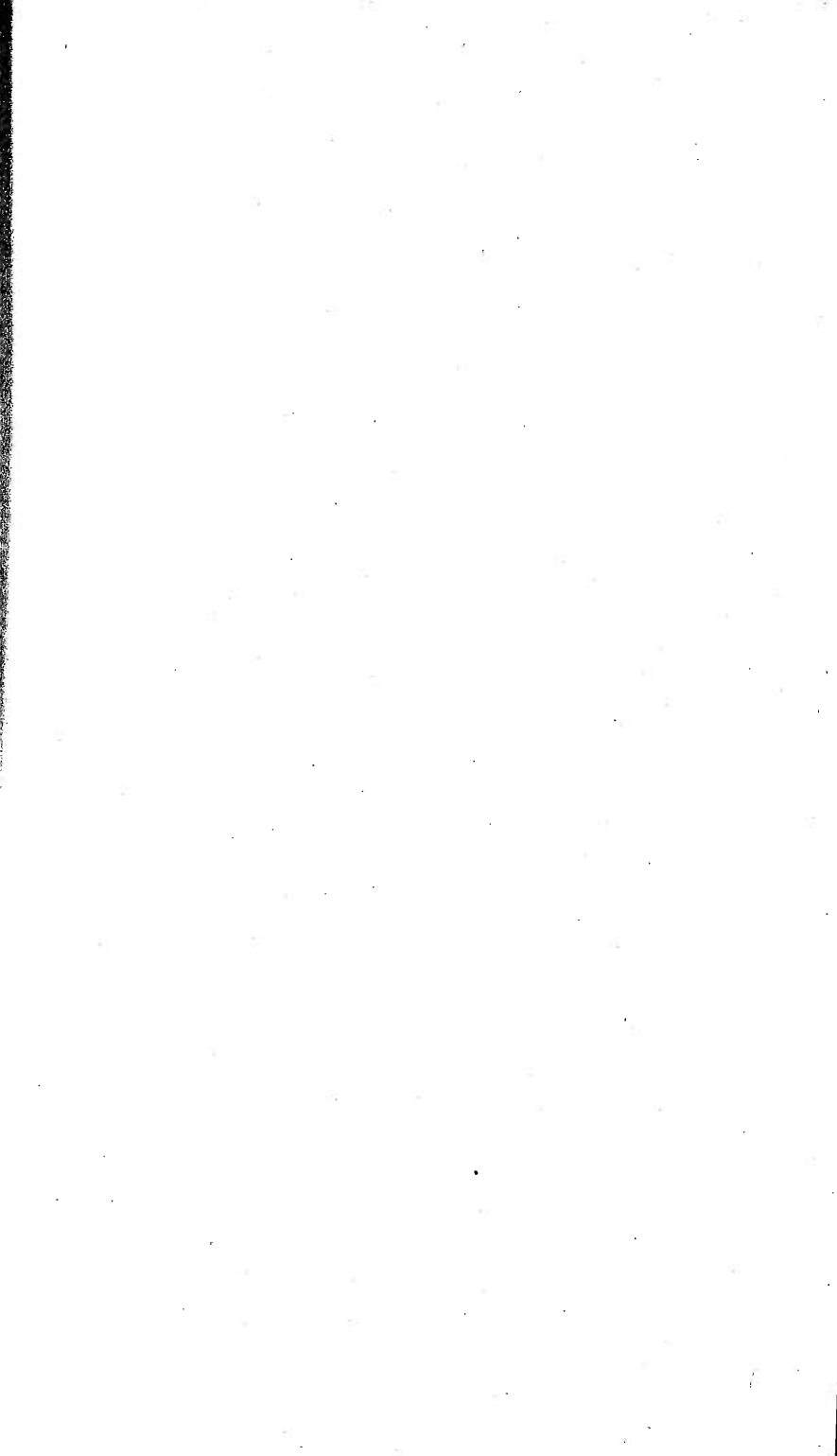


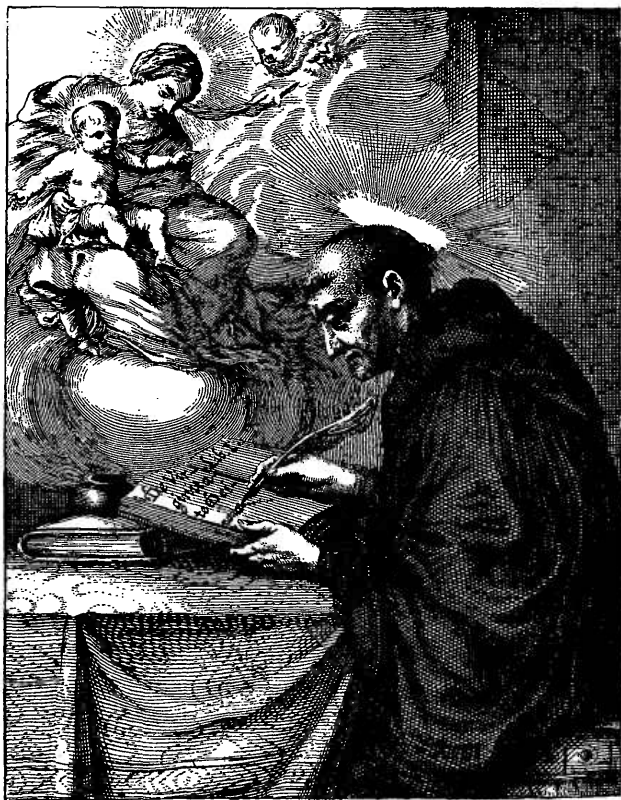
EGWIN, having sprung from a royal race, could hardly fail to have imbibed with his mother's milk a love of pomp and luxury, for all the early years of his life were spent in the various amusements of Court life. But while S. Egwin allowed himself to fall into the vicious ways of his companions, in his heart he was longing for better things, and at last he appealed to Mary, who is the true anchor for wavering souls. No sooner had he done so than she instilled into his breast a fervent love for her, from which sprang desires after God, and a good hope; and thus was piety implanted in his soul. Henceforth, the pleasures of the Court disgusted him; and his one longing was to forsake the world and to devote himself to the Virgin "Star of the Sea." To this end, he began a better life by exchanging the purple robes of royalty for the habits of a monk of the Benedictine Order, in the Monastery of Worcester; and when once he was free, as a religious, to devote himself to "Maria Stella Maris," he endeavoured to cleanse his soul from the defilements which it had contracted in the world. He spent his nights in silent vigils and fasted three days in the week; he shed floods of tears and continually macerated his body with scourging. Not content with these austerities, S. EGWIN also loaded his feet with heavy shackles, in order to deprecate the anger of the Lord; and lest he should be tempted to remove them, he locked the chains and threw

the keys into the sea. Not long after he was ordered to go to Rome, and, as he was on his voyage, a great fish came from under the vessel and swam close to it until it was captured by the sailors. They killed it, and cut it open, when lo! in its inside they found the keys of the shackles which the Saint wore on his feet.

Later on, S. EGWIN was promoted, on account of the holiness of his life, to the See of Worcester, and as a Bishop he exhibited the same great virtue which had characterized him as a recluse. He never lost his ardent affection for our "Lady of the Sea," who deigned to come from Heaven to visit him from time to time, and in her honour he founded the noted Monastery of Evesham.

S. EGWIN was a father to the poor of his diocese, and they had no troubles which he did not endeavour to console. At last, being come to a good old age, the Saint expired in the year 712, his heart being full of love for Jesus and Mary. Many miracles were performed at his tomb.





S. AELREDUS ABB. ORD. S. BEN. CONG. CIST.

A primâ infantiâ razia Dei Deipazegraris favoribz honoratz, cuiq cum lacte Stylum etiam Bernardi suxit. Cum Angelis non aliter quam cu Fratibz loquebatur. Patientie miraculū fuit, quando integro decennio cum Colici et Calculi serra colluctabatur. Ex humanis evocat, est. A. C. 1102o relictis posteritati egregijs ingenij sui monumentis.

S. Umbach del

B. Kiian sculp.

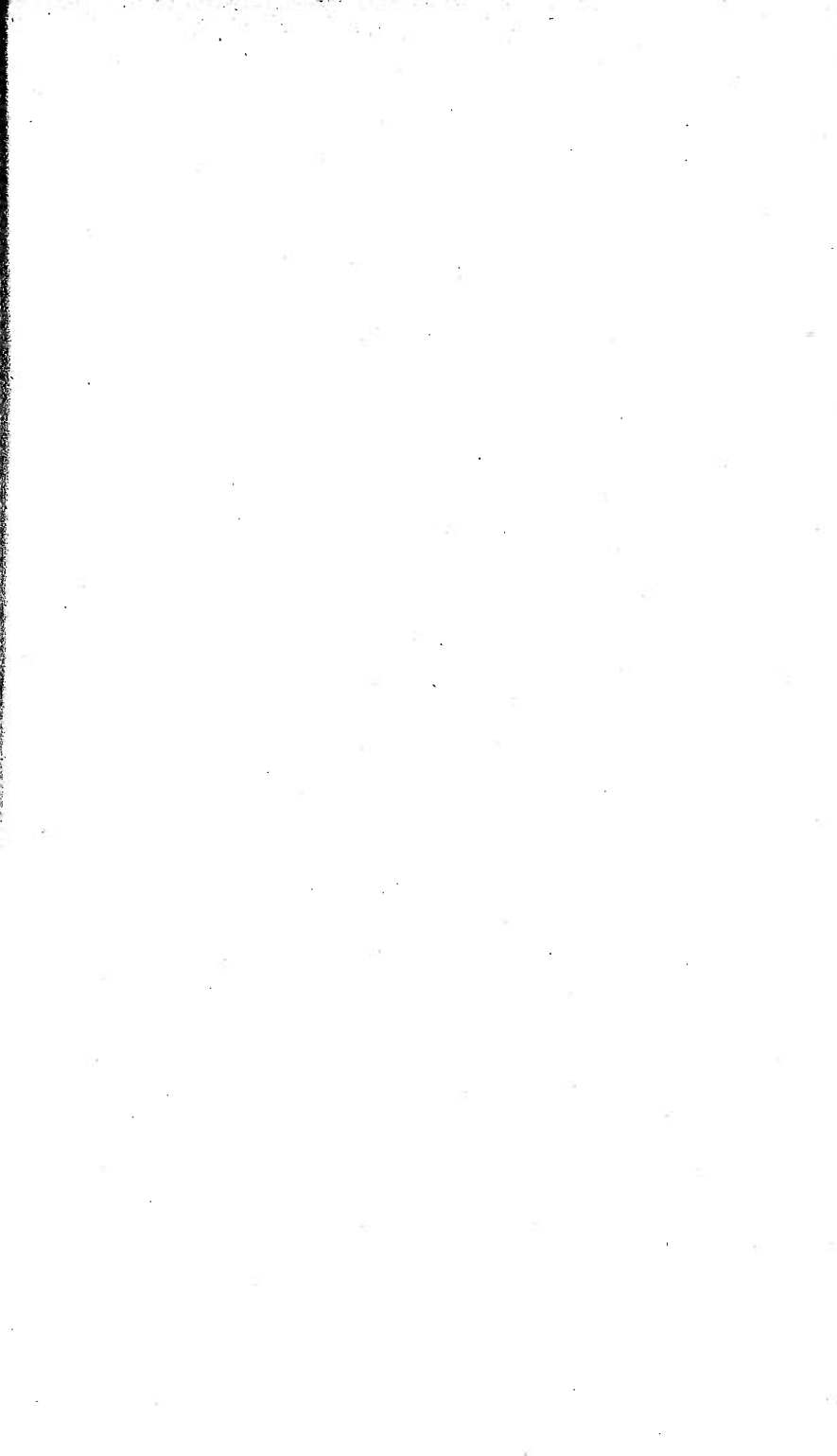
S. Aelred, Abbot.

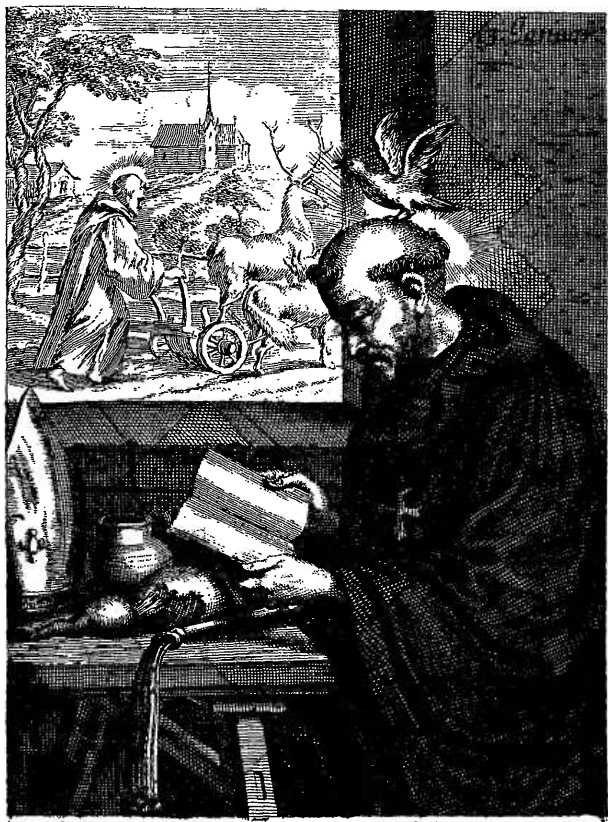
JANUARY 12TH.



BLESSED, indeed, is that man who from his earliest youth has led a virtuous life. Such a one was S. AELRED; he was born in England, of an illustrious race, and, as an infant, he was noted for the singularly radiant expression of his face, which seemed to prefigure the sanctity of his maturer years. Even when a boy he was inspired to predict future events, and on one occasion he informed his father that at that very hour the good Archbishop of York had died; on inquiry being made it was found to be true as the child had said. The Saint also as a boy foretold that he should one day govern the Monastery of Rieval, or Rievaulx, in Yorkshire, where he was educated. When S. AELRED had grown to man's estate King David of Scotland sent for him, because of the fame of his holy life, to appoint him to a Bishopric, but he shrank from accepting any earthly dignity, and begged to be excused. He afterwards wrote a very learned work on Virginity, which became very widely known. Meanwhile he was careful to fulfil rigorously all the duties of his state. He trained the younger members of the community with exemplary care and lead them patiently to bear the sweet yoke of Christ. When the Abbot of Rieval died, S. AELRED was chosen by the unanimous vote of the community to take his place. S. BERNARD reminds us that "an Abbot does not cease to be a Monk," and the truth of this saying is forcibly shown in the life of S. AELRED. He strictly observed the Rule himself,

and caused it to be diligently observed also by his sons. One of these, alas ! was a thorn in the side of the good Abbot ; he constantly complained of the severity of the government of S. AELRED, and yielded him only an unwilling obedience. At last, one winter's day when S. AELRED, now an old man, was warming himself at the fire, he pushed him into the flames. The brothers, hearing a noise, came to the rescue, dragged the Saint out of the fire, and began to dress his wounds ; but when they wanted to punish the cruel author of his injuries, he prevented them, saying, " Oh ! my dear sons, it is an evil spirit that possesses you, and causes you to desire to deprive your father of the merit of patience. An old man's soul should not be agitated or disturbed ; he who did this deed meant not to destroy, but to purge me, and I value his soul so much that I am ready to die in expiation of his sin." The Saint had hardly finished speaking when he threw himself into the arms of the guilty Monk, kissed him, and told him not to be sad, for that he thoroughly forgave him. The cruel injuries he had received caused the holy Abbot to endure protracted agony, which he bore with perfect patience ; and when his end drew near he was favoured with the presence of celestial visitors, who made his cell radiant, and filled his soul with joy, while he was enabled clearly to discern future events. S. AELRED was called from this sorrowful life to occupy the Throne prepared for him by our Lord, on January 12th, 1166, and not long after his death he was raised to the altars of the Church.





S. KENTIGERNUS EPS GLARIONENS. ORD. S. BEN.

Et parentibus Regis pene infans Monachis educandus traditur, cuius Innocentia miraculis quasi crepundia hysit donec majoratus Cocui ad funeratum vitam restituit. Sæpe cervos azatro punit, inq et lupum cervo. Anonâ omni in pauperes profusa semendam ex arenâ fecit tritico deinceps meliore. Horace ciliario quies, cavo saxo indormivit et Obijt

S. Kentigern, Bishop.

JANUARY 13TH.

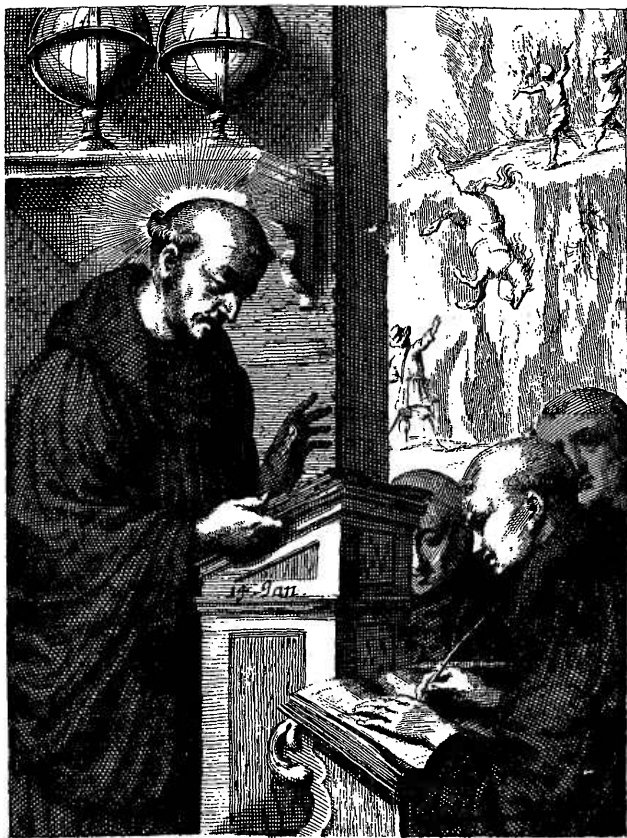


KENTIGERN was the son of Eugene, King of the Scots. His father, being most anxious to preserve the innocence of his son, placed him in a monastery, and he was confided to the care of Servanus, in one of the Monasteries built by Luanus, where he made extraordinary progress in virtue. While in this monastery, KENTIGERN had a little bird which he treasured with great affection, and one day some of his schoolfellows took it and maliciously cut off its head. S. KENTIGERN bore his loss patiently, and God gave him a reward, for by a miracle the bird was restored to life, and burst into a joyful song of praise. Many miracles were worked by the prayers of the Saint, and the fame of his sanctity became so widely spread, that the inhabitants of Glasgow insisted on making him their bishop.

S. KENTIGERN accepted the post with great reluctance, but in his new office he acquitted himself with much zeal, providing for the needs of his diocese, teaching and leading the people with so much efficacy, that numbers consecrated themselves to God, and, leaving the world, adopted the religious life. But when a revolution occurred in the country, KENTIGERN was obliged to fly into Wales, where he founded a celebrated monastery and school. Here numerous prodigies were performed by him. Sometimes, when he wanted to plough, a stag would allow itself to be put into the plough, and even

a wolf would be harnessed in company with the stag; surely a most incongruous pair! His life was one of unparalleled severity. He tasted no wine or flesh meat, and he inflicted tortures on his body, while he allowed himself little or no sleep. Every day he chanted the whole Psalter through, and by the strictness of his life he held his senses in such check that they never disturbed his soul. There were not wanting many signs of the favour of God towards His faithful servant. Often when he was sacrificing at the altar, a great column of light was seen to rest upon him, and sometimes a dove, surrounded by celestial glory, would rest over his head. After the restoration of the king, KENTIGERN returned to his own monastery. Here, when he felt his end approaching, he summoned his children to him, and when he saw them weeping and beating their breasts, and crying to God to spare his life, or that they might have the happiness to die with him, he said to them, "It is well, my sons, God has heard your prayers that you may not be separated from me, for it has been revealed to me that a large number of you are to join me to-morrow." So saying he died, and the next day no fewer than six hundred of his Community received the Holy Viaticum, and joined their father in the mansions of the blest. S. KENTIGERN, who is also called S. MUNGO, died at an advanced age in 601, and his tomb at Glasgow was famous for miracles.





S. GVILIELMUS ABBAS FISCANENS. ORD. S. BEN.

*Eo praegnans Mater divinitus didicit, quantal Orbi faceret filius, accensurus esset. Proin adhuc septennis Monizio mancipatus, tantos in literis progressus fecit, ut tandem Scholas moderari iussus, Praecepta sua egregie adornavit. Equum e summo mōte in extrema val-
le de lapsum precibus suis servavit. Obijt A.C. 1031. a magnis semper magni aestimatus.*

S. William, Abbot.

JANUARY 14TH.



TALY gave S. WILLIAM to the world. He was the illustrious offspring of an illustrious race, and before his birth there were not wanting signs of his future greatness, for his mother, when pregnant, saw a vision in which her expected infant was lying on her breast, surrounded with a halo of celestial light. The wife of the Emperor Otho was sponsor for the newborn child, and gave him the name of William. He was sent to the Monastery of Luce to be educated, and there he readily imbibed the rudiments of learning, while he preserved intact his baptismal innocence. While still a boy, he was often to be seen kneeling before his Crucifix, his eyes raised to Heaven and his hands clasped in prayer, weeping for love of the Lord. When he grew up, he renounced the world and entered the Benedictine Order, and he soon became so famous on account both of his learning and virtues that he was the pride of the community. His special work when he grew old was the instruction of novices, whom, both by his example and instructions, he led in the way of holiness. Miracles were not wanting to attend his sanctity. One day, as a member of the community was riding home to the Monastery, his horse turned restive and fell over a precipice. S. WILLIAM, who was praying at the time, sent a servant to bring in the body of the poor animal, but when the man reached the scene of the disaster, he found the horse grazing peacefully in a field

close by, and quite unhurt. The prayers of the Saint procured for his father the grace to forsake the world and to devote the closing years of his life to God in the Monastic state at Cluny. S. WILLIAM was afterwards chosen to be Abbot of the Monastery of Dijon,¹ in Gaul, but he was afterwards removed to Fiseau, which he governed in strict conformity with the Rule of S. BENEDICT. Later on, he returned to Italy, where he built a noble Monastery, into which he imported a colony of Monks from Cluny. He foretold the day of his death, which occurred on January 14th, 1031.

¹ In France, the capital of the Department of Côte d'Or.



S. MAVRUS.

Adhuc duodennis ab Eutychio Patricio Romano S. Benedicto oblatuſ, tanta fuit obedientia, ut ſuper aquas graderetur; hinc ab ipſo ſuo Magiſtro reliquis veluti ſpeculum ſe, ſe obijcitur. Nunquam domo prodiit, quin alijs benefaceret; nam cæcis lumē, claudis greſſum, mortuis vitam impertiuit. Erectis ſ60. Monasterijs ad calos evolauit. A. C. 583.

J. Neubach delin

A. Kilian ſculp

S. Maurus, Abbot, and first Founder of the Order in France.

JANUARY 15TH.



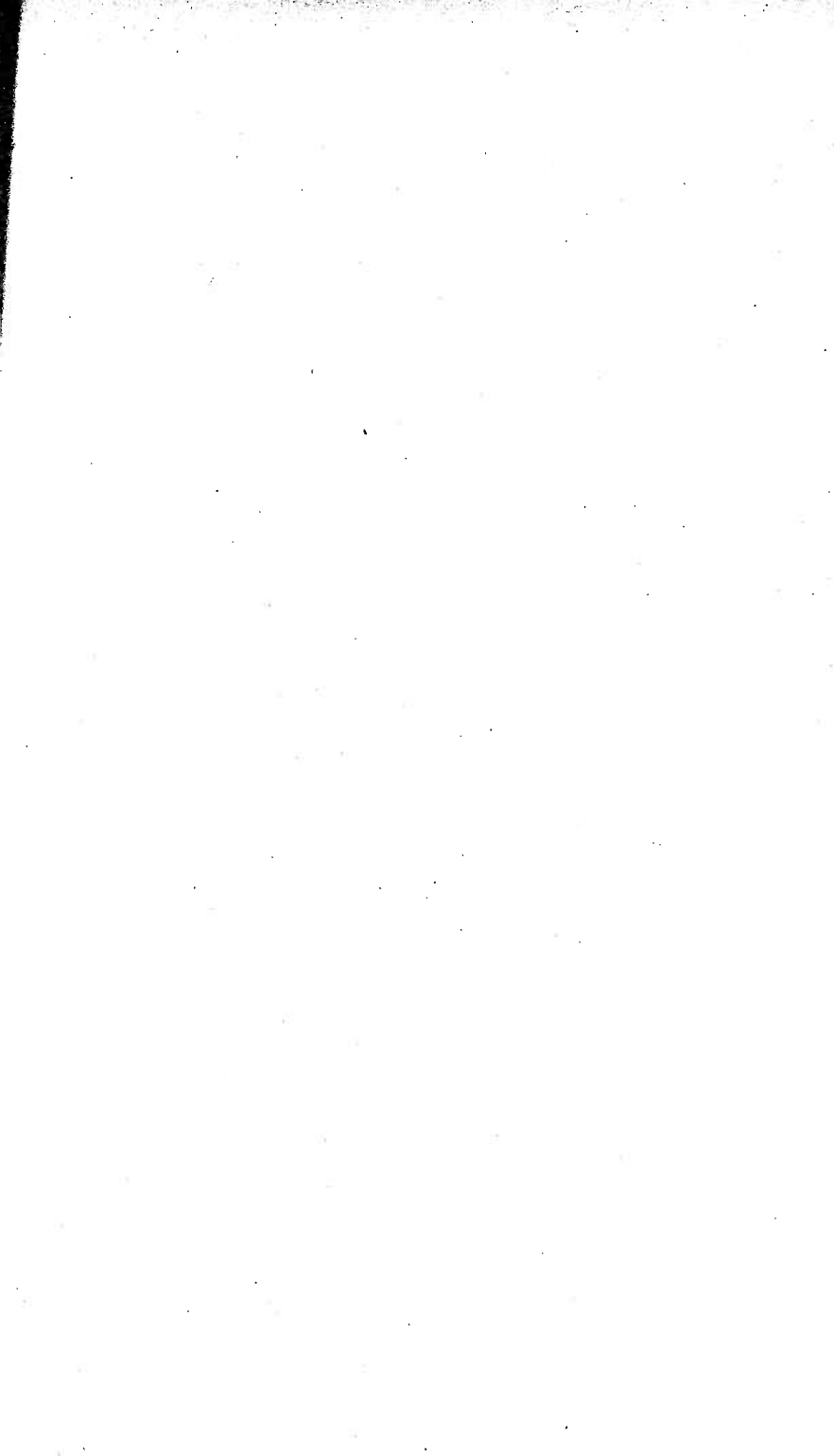
MAURUS, who was of noble birth, was placed when only a child under the care of S. BENEDICT, at Subiaco, where, even in his extreme youth, he shared the austere life of his holy father, nor did he shirk the mortifications, or even miss the nocturnal offices in the choir. So strictly did he fast, that during Lent he would only take food twice a week. When obliged by extreme fatigue to take some rest, he would only sleep for a short time, wrapped in his hair shirt. His obedience was so perfect that when, like S. PETER, he was sent by S. BENEDICT to walk on the water to save Placidus, he at once obeyed, and brought him safely to land.

At this time S. BENEDICT was earnestly entreated to send some Monks to Gaul, to establish a Monastery of his Order in that country; and no one could be better fitted for such an enterprise than S. MAURUS. He was accordingly appointed Abbot of the new community, which established itself at Glanfeuil, and from this seed first planted by the Saint, no less than a hundred and sixty monasteries of the Order soon sprang up in Gaul. What S. BENEDICT was to Italy, S. MAURUS was to France. His Monastery was resorted to by the great ones of the earth, who eagerly sought his

Now S. Maur-sur-Loire, in the Department of Indre et Loire, France.

counsel, and the holiness of his life was attested by the innumerable miracles which he wrought.

When he drew near to the end of his most blessed life, he ordered his children to lay him at the foot of the altar in the church of S. MARTIN, where, lying on sackcloth and clad in his hair shirt, he earnestly and lovingly exhorted his disciples to observe most exactly the regulations contained in the Rule of S. BENEDICT. He died on January 15th in the year 543.





S. FURSEUS ABB. PERONÆ ORD. S. BEN.

Regio ortus sanguine à primâ adolescentiâ Christo mancipatus. Ad multorum instructionem, et cœlestes monachos audivit, et infernalium flammarum acerbitates coram spectavit. Tres Vitæ restituit. Scissione laticem sitibundis prolucuit. Duos, quos navis defecerat, calcare pelagus iussit, et sicci transire.

S. Fursey, Abbot.

JANUARY 16TH.



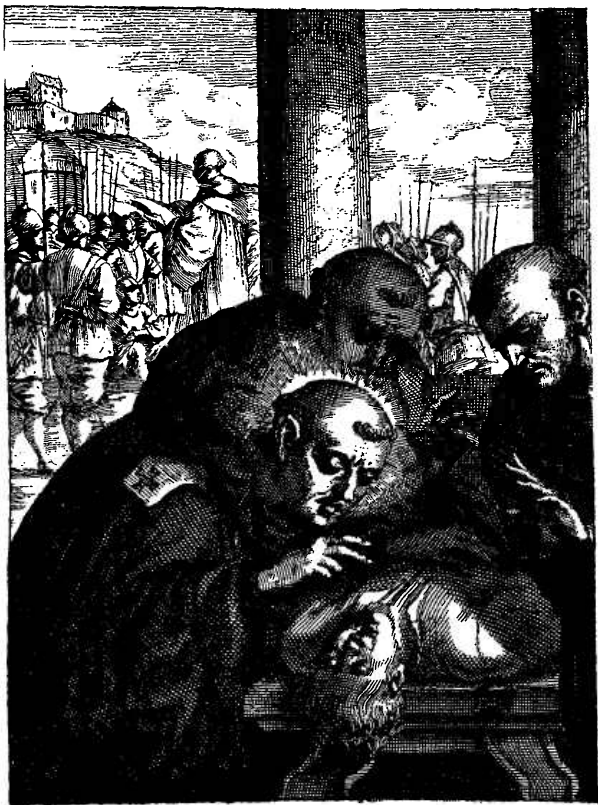
FURSEY was the son of Fintan, King of Ireland. He was remarkable even in his infancy, for with his childish lips he reproached the infidelity of his mother and wept over her sin. The first desires he expressed were for the religious life, to which, for the love of Heaven, he longed with all his heart to devote himself. As soon as he was old enough he embraced the Monastic life, and, as it is the property of virtue to spread, many others were led by his example to forsake the world. But, as a Monk without a Monastery is like a fish out of water, he built a monastery for himself and his companions, where they led a very austere and holy life.

Not long after its establishment he journeyed to his father's home to beg for pecuniary aid for the needs of his community, and he had not reached his destination when he was taken seriously ill, and was carried by his companions in a dying state into a poor man's hut; but while his brethren were weeping and crying aloud in their sorrow, the Saint saw himself surrounded by clouds, in the midst of which were two heavenly visitants, who lifted him up, while a third, armed with a lance, seemed to be engaged in a conflict with some adversary. While in the arms of the Angels, S. FURSEY heard such sublime music as he had never listened to in his life before; so sweet was the heavenly strain that his soul was filled with joy while the angelic choir chanted the words of the

Psalm, "*Ibunt sancti de virtute in virtutem, videbitur Deus Deorum, in Sion.*" "They shall go from strength to strength to see the God of Gods in Sion." When the sweet harmony ceased, one of the celestial choir approached the Saint and restored his soul to his body. S. FURSEY, newly consecrated to God by this marvellous experience, went on his way rejoicing, though he did not care to remain on earth after the glimpse of Heaven which he had been privileged to enjoy. During the absence of his soul from his body, S. FURSEY was also granted a vision of hell and of purgatory, and Bede relates that the memory of the appalling scenes he had witnessed there enabled him to warn sinners with great power. He afterwards went to England, where, by the assistance of King Sigibert, he founded the Abbey of Cnobbersburg—now Burgh-Castle—in Suffolk. But as he grew old he longed more and more to give himself entirely to a life of contemplation and prayer. He therefore fled to Gaul, but the fame of his sanctity having preceded him, the Bishop of Paris, Erconwald, who was also Major-Domo to King Clovis II., enabled him to found a monastery at Lagny, on the Marne. S. FURSEY died in the year 655 at Froheins, that is Fursei-domus, in the diocese of Amiens, while he was building another monastery at Peronne¹, to which his body was afterwards translated.

¹ On the Somme, in the Province of Picardy, France.





S. Sulpitius Archiep. Bitur. Ord. S. Ben.

Scientijs et virtutibz iam elimat, sæpe nigras incubitores ab obsessis exegit. Et ne hæc vulgæ sciret, Monachum Lugduni induit. Inde Castris interesse, militem suæ salutis comone facere iubetur. Clotarium Regē morti proximū precibz curauit. Puerum fame necatum, et plures alios, ad vitam reuocauit.

S. Sulpicius, Archbishop.

JANUARY 17TH.



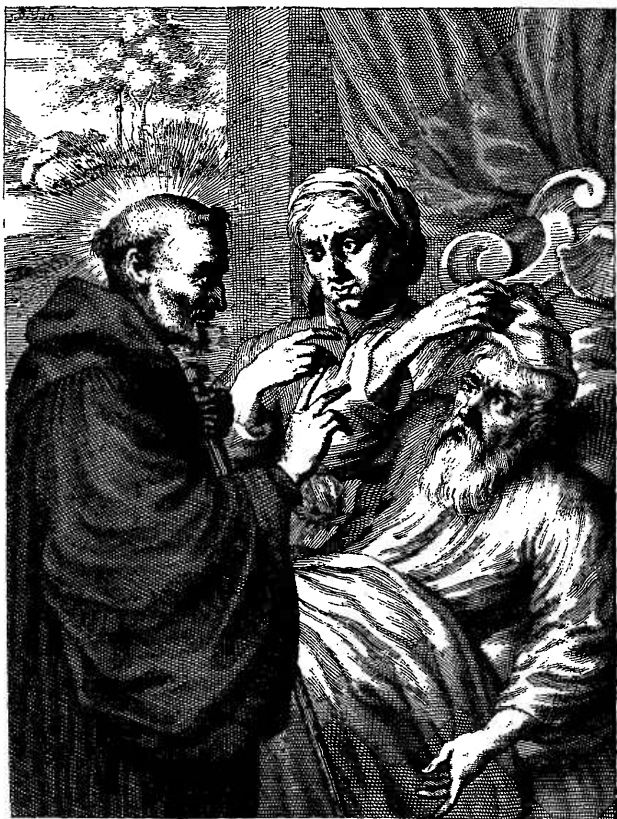
SULPICIUS was the second Archbishop of that name. He served King Clothaire II. as chaplain and almoner, and when the King was at one time ill, and in danger of death, he was restored to health by the prayers of the Saint. SULPICIUS became a Monk of the Benedictine Order, and after the death of S. AUSTRYES, the Archbishop of Bourges,¹ he succeeded to the vacant See. He was noted in his monastery for his obedience, piety, silence and sobriety; in which virtues he surpassed all the other members of his community.

His eloquence worked wonders among the Jews, numbers of whom were converted to Christianity by his means. The fame of his sanctity having pervaded all Aquitaine,² many that were sick were brought to this Saint to be healed; and one day he was called to a boy who had died of hunger. S. SULPICIUS, after examining the corpse, ordered it to be carried to his cell, where, with many prayers and tears, he threw himself over it; and soon the boy awoke as if from sleep, and rose refreshed. Nor was this the only life that was restored by the prayers of the good Archbishop. He quelled a tumult which arose in consequence of the avarice of the Queen, who caused heavy taxes to be imposed on the poor, and, by his exhorta-

¹ In the Department of Indre, and Province of Berri, France.

² The ancient name for the South West of France.

tions and denunciations, he induced Clothaire to repent. The King laid aside his royal robes, and, with tears and protestations, begged forgiveness for his sins; and, as an expiatory offering to God, he made rich offerings to the Church. S. SULPICIOUS died at a good old age, in the year 647, to the great sorrow of his people, and many notable miracles were performed at his tomb.



S. DEICOLA ABBAS ORD. S. BENED.

*Inter saltus et nemora sitibundus fontem à deo impetravit bodieq; perennem.
 Subulca viam monstrare nolentis pecori fidum custodē baculū dedit. Vix Werfazy
 iussu eviratz est, cum pena in criminis auctorem recidit, eiq; animam extorsit, ro-
 gatus tamen ab uxore eandem corpori restituit, injuriā proreus immemor.*

Umbach del

Waldorff sculp.

S. Deicolus, Abbot.

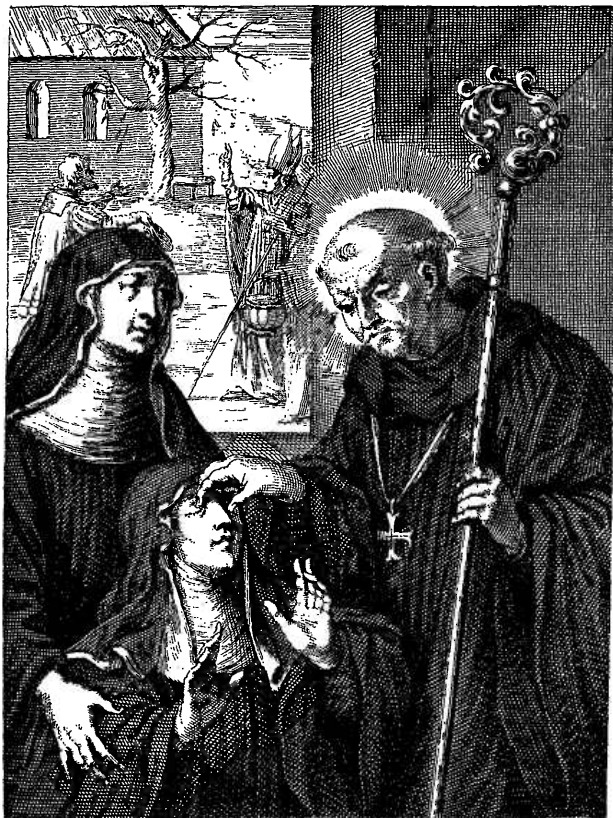
JANUARY 18TH.



DEICOLUS was a friend of S. COLUMBAN, and travelled with him from Ireland to Gaul, where they lived together at Luxeuil^{*}; here they were once reduced to great straits for want of water; and as they went about to seek some, S. DEICOLUS was so overcome by thirst and weakness that he could go no further, and was unable even to hold his staff. He besought COLUMBAN to excuse him from continuing his journey, and the Saint consented on condition that if he reached convalescence he should return to Luxeuil. S. COLUMBAN and his companions travelled through Burgundy, leaving DEICOLUS in an almost hopeless state, and the thirst which so tormented him could find no alleviation, for there was no stream or river at hand, nor did any rain appear. The Saint raised his eyes to God, "O, most compassionate Lord," he said, "who hast preserved my life, be pleased to quench this terrible thirst; hear, for Thy great love, the prayer of a poor pilgrim." He spoke, and suddenly a limpid stream appeared; and this fountain remains to the present day. DEICOLUS came upon a man taking care of some swine; the Saint asked him if he could guide him to some church, and on hearing that the poor man dare not leave his charge, he told him that the swine should all gather round the staff which he placed in the

^{*} Luxeuil is in the Department of Upper Saone, near to the mountains of the Vosges, and two leagues to the South of Lorraine.

ground, and that not one of them should leave the spot. The swineherd believed the word of S. DEICOLUS and guided him to the village where the church stood. DEICOLUS after this time lived a life of contemplation and prayer, and when the Sacristan of the church died, the Saint, in answer to the earnest entreaties of the poor man's wife, raised him from the dead. He afterwards founded the Monastery of Sutra, and so great was the fame of his sanctity and his numerous miracles, that numbers hastened to fill it. This community was greatly enriched by King Clothaire. Here S. DEICOLUS died, some time in the sixth century after the Birth of Christ.



S. WOLSTANUS EPS WIGORNIENS. ORD. S. BEN.

Corpore jejunijs numum exhausto, ausus tamen fuit aliquoties cum stygio hoste luctari, et victum humi prosternere. Mulierem ad lascivos amores provocantem, alapa totis artibus auditā abegit. Monialis cuiusdam videndi impedimentum solo crucis signo absternit. Arbor fenestris Ecclesie nimis officiens ad eius imprecationem radicitus erefacta est. Obijt æt. 1095. Aetatis 67.

S. Wolstan, Bishop.

JANUARY 19TH.



WOLSTAN was educated at the great Monastery of Worcester, where he afterwards became a Monk. In due time he was admitted to the Priesthood, and once, when he was officiating at the altar, he was much distracted by the savoury odour of a goose that was being roasted for breakfast. This induced him to take a vow never in future to taste flesh meat, which vow he faithfully kept. He was most diligent in prayer, and treated his body with great severity, fasting continually and mortifying his flesh, while his bed was only a hard bench. But all his austerities did not save the Saint from assaults of the Devil, who appeared to him in human form one night. WOLSTAN was not alarmed, but making the sign of the Cross on his forehead, he entered boldly into conflict with the demon and drove him away. But he who had conquered the devil, was now assailed by a woman of wealth and high birth, who in vain tried all her blandishments on him. The Saint quickly put her to flight by giving her so hard a blow on the cheek, that the smack resounded through the house.

His preaching was attended with great success, and when the See of Worcester became vacant, both the King, who was S. Edward the Confessor, and the people implored him to accept it. S. WOLSTAN shrunk from accepting any dignities, but at last he was persuaded to take the proffered See. But when William of

Normandy conquered England, WOLSTAN was commanded by the Normans to give up his pastoral staff. This he refused to do at the order of the Council, but going to the tomb of King Edward, he laid it down there, and lo, a miracle occurred! the staff remained so firmly attached to the tomb that no one could move it away. After much consultation, Lanfranc and the rest of the Council decided to obey the will of God, and when they led S. WOLSTAN to the tomb of the Confessor, the pastoral staff yielded to the slightest touch of the hand. His miracles of healing, among which was restoring sight to the blind, were too numerous to be related here. Besides never tasting meat, he fasted rigorously three days each week; he required his servants to hear Mass every day, and punished with blows any of them that used unbecoming words. He foretold the time of his death, which happened on January 19th, in the year of our Lord 1095; and two hundred years after his death, his body was found whole and entire, without any sign of decay.



S. FECHINUS ABB. FOVARENS. ORD. S. BEN.

Huic Viro perinde fuit ingentes rupium moles vel in altum frangere, vel profundo condere. Solem velut alter Josue stare iussit. Fratrum ligones et p̄ulos casu pelago mersos elicit, restituit. Reginam Laginice contra suę mortuam vitę reddidit. Qui cōtra eĩ voluntate Mōnry pratu' dep̄scentes, exanimis cōciderunt.

S. Fechin, Abbot.

JANUARY 20TH.



MANY prodigies happened at the birth of this Saint. The town in which he was born was illuminated on the day of his birth by a supernatural light, while globes of fire were seen moving about over the roofs of the houses, and the inhabitants, alarmed, were rushing about with water, thinking that the place was on fire. But this extraordinary light was only a portent sent to predict how great should be the new light that had come into the world. S. FECHIN entered the Monastery of Foure, in Ireland,¹ for his education, and his innocence and simplicity made him deaf to all evil influences, and to the temptations of youth. No one observed the rules more strictly, or was more vigilant and modest than he. Even while yet a boy he began to work miracles. When there was a dearth of water at Foure he was sent round the neighbourhood to search for wells, but could find no water, and the community and the servants were nearly dying with thirst. The Saint then prayed to the Lord, and when his prayer was ended, suddenly a fountain of water sprang forth from a mound of earth close by, and S. FECHIN gladly filled the vessel he was carrying and took the water to relieve the thirst of his companions. The virtue of the Saint became so renowned amongst the simple people that they would send for him to help them in

¹ In Westmeath.

any trouble about their fields or their cattle. Once at his word a drove of horses, belonging to a prince, died because they had been maliciously driven into a field of standing corn which belonged to the Monastery. Only one remained alive, and its life was spared at the earnest entreaties of the man in charge of them. So highly was S. FECHIN thought of, on account of his virtue and the many miracles which he wrought, that when a vacancy occurred he was made an Abbot, and after his appointment the community of the Monastery of Foure numbered three hundred souls, who were led by him to serve God, and to despise the things of the world. The Saint continued to work innumerable miracles. Like another Eliseus he caused the iron tools of some labourers to swim, so that he could restore them to their owners out of the water into which they had fallen; and he also, by his prayers, restored the life of the Queen.

It pleased God at last to afflict S. FECHIN with a pestilence, which was prevalent at that time. He was removed for fear of infection to a shed, where he patiently and cheerfully waited for his death, which took place on January 20th, in the year of our Lord 664.



S. MEINRADUS MART. EINSIDELIENS. ORD. S. BEN.

Ex sanguine Conradi de Zollern et Sulgen natus, primus vastissimæ et exæ incolæ, adeo
 theinatus accepit, ut eidem Oranti sæpius, filium suum socium assignaret. Sacellum vero
 eiusdem sibi à Christo devotè consecrari faceret. Post 28 annos ibi obsequaræ, impen-
 sos florè Virginitatis illibatum servavit, et Martyrij palma illustravit A.C. 1063.

7 V. d

B. K. f.

S. Meinrad, Martyr.

JANUARY 21ST.



MEINRAD was born in Germany of noble parents, but was sent to be educated at the Monastery of Augia,¹ where he was under the special care of the good Monk ERLEBALD. Before long the pupil outstripped his master in holiness of life, while he studied philosophy and theology with great diligence and zeal. When his school-days were over, S. MEINRAD entered the Benedictine Order and became a hermit. While practising the greatest austerities he was often consoled in his solitude by heavenly visions; and the Mother of God would appear to him, with the Holy Child, and would converse with him. After the Saint had occupied his solitary cell for twenty-six years, the wood in which he lived was visited by a band of notorious robbers, who penetrated to the hermit's retreat. The Saint, to whom it had been revealed that he was to receive the Martyr's palm and crown, was attacked by the thieves and cruelly murdered; and after his death, much to the consternation of his murderers, who fled in terror, and who were discovered by two crows that had been fed by the Saint, and that followed them wherever they went, pecking at their faces and hands, many wonderful things took place, while the whole cottage was filled with a sweet odour. S. MEINRAD received the Martyr's crown on January 21st, in the year of our Lord 860.

¹ Now Reichenau, an island in Lake Constance, Switzerland.

S. Dominic, Abbot and Hermit.

JANUARY 22ND.

WHILE still very young S. DOMINIC was confided to the care of S. SYLVESTER; he was an industrious boy, and after having made great progress in polite literature, he devoted himself to the study of philosophy, hagiography, and all that belongs to heavenly things. But, unlike many who when studying theology are content with a merely superficial knowledge of that science, S. DOMINIC applied himself to it with all his heart; and, that he might have better opportunities for perfecting himself in this divine science, he begged to be allowed to go to Monte Cassino, in Campania. His desire was granted, and in his life of solitude DOMINIC went on by degrees, from strength to strength, till he had reached sublime heights of virtue. Later on he left the Monastery and led a hermit's life for some years, during which his holiness was divinely attested by the prodigies which were wrought by his means. But as all who are richly gifted by God are solicitous for the souls of others, so S. DOMINIC was very desirous to build a monastery; and so great was the affection of Peter, the Duke of Sora and Arpinum, for the Saint, that he built eight monasteries for him, in addition to the one at the junction of the rivers Liris and Fibrenus, where Cicero was born, and in which the Saint was Abbot. Not satisfied with this, the Saint built ten other monasteries among the Abruzzi and adjacent territories; and then, through



S. DOMINICUS ABBAS SORANUS, ORD. S. BEN.

Percrebescens prodigiorum fama, à magnatibus ad concedenda Monstra passus expetitus fuit; quibus extractis ipse exemiticis eâ victus et vitæ parsimoniâ exercebat, ut præter frigidâ et parvâ panis nihil admitteret. Piscis à lividis sibi suffrutos in âgues cõvertit. A multis Italia civitatibus eis in sedibus tēpēstatibus, imbribus arcibus igne exueris, in Provincia Futore adlecti est.

9 V. 21

B. X. sculp.

desire of the hermit's life, he built himself a hut and practised great austerities, living on bread and water. The Saint was most generous in supplying his poorer neighbours with fish from his pond; but one day, when he had seen some men stealing his fish, which they had put in a basket, he came to them and said to them, "If I am a father to you who have taken my fish, it is only right that I should warn you that you are mistaking serpents for eels." The thieves, at the words, dropped the basket, and a quantity of serpents came out of it to the great consternation of these dishonest men. S. DOMINIC was ever zealous in his care of souls, and punished those who fell into licentious ways, but he could not always succeed in purifying their souls from vice, and in some cases his efforts only provoked revenge. One wicked man actually came on his horse, with a sharp spear in his hand, to attack the Saint at the door of the Monastery, but when DOMINIC appeared, his intended assailant found himself unable to move; he and his horse seemed to be turned into stone, and it was only by the prayers of the Saint that the spell was removed, when he besought S. DOMINIC to forgive him, and promised in future to lead a better life. This promise he fulfilled by retiring to a high mountain, where, with much fasting and prayer, he imitated the austere life of the Saints.

But the more holy the life of S. DOMINIC became, the more the malice of his enemies increased, and one day, as he was going to the church to officiate at the altar, he was struck

by a stone, but in punishment of his sin the culprit was struck with blindness. The Saint died at the age of 80, in the year of our Lord 1031.

S. ILDEPHONSUS archiepiscopus ALPHONSUS.

Ex Monacho et Abbate Agaliensi Ord. S. Ben. Archiepiscopus Tolidanus, ob singularem vitæ integritatem, suæ septuag. defensionem adversus hæreticos. Dapone Virginitatem impugnantes, ab Eadem civitate summa veste donatus, in cuius honorem tanta sollicitudo ut merito a Conatib. Patrib. ad Patram Fidelem B. Virg. Capellanus voretur. Ob. A. 667.

S. Ildephonsus, Archbishop.

JANUARY 23RD.



THIS Saint was born in Spain, of an illustrious race. From his childhood he led so pure and humble a life, that it showed his fitness for the monastic state. His mother who, before his birth, had been warned of the future greatness of her offspring, encouraged his religious fervour, and when he was old enough, she placed him under the care of S. ISIDORE, and he afterwards entered the Monastery of Agalia. Here ILDEPHONSUS made so great progress in virtue that when the Archiepiscopal See of Toledo became vacant, he was promoted to it. At this time a fearful heresy was beginning to creep in, which assailed the virginity of the Blessed Mother of God ; ILDEPHONSUS, because of the devotion to the Virgin of Virgins, which filled his breast, wrote a book in which he emphatically denounced this error ; and he was rewarded by a vision of the Virgin Mother, who took in her hand the work in which he had defended her virginity against Helvidius, and deigned to commend it. In this work the Saint speaks of the Blessed Virgin with the most tender devotion. ILDEPHONSUS was praying one day at the tomb of S. LEOCADIA, the King and a great crowd of people being present at the time, when the holy Martyr appeared to him, and said these words : "Per te ILDEPHONSE vivit Domina mea, quæ cœli culmina tenet. Through thee, O ILDEPHONSUS, doth our Lady reign, who is enthroned in the highest heavens."

The Feast of the Assumption of our Lady was one especially dear to the Saint, and when it occurred he always took special pains to promote the honour that is due to the Mother of God. He arranged for the performance, with due solemnity, of the office which had lately been ordered for the celebration of the festival, he caused hymns to be sung, and he exhorted the people to pay as much honour as they could to the Holy Virgin. On one of the feast days of the Blessed Virgin, the Saint rose early, as usual, for the office of Matins, and hastened to the Church; but at the threshold his attendants were so struck with terror at a glorious light which filled the Basilica, that they drew back, and ILDEPHONSUS entered alone. When he approached the altar he was favoured by a vision of the Mother of God, surrounded by a resplendent band of Saints and Virgins, and our Lady addressed to him the following words:—

“O most beloved Servant of God! receive the gift which I bestow upon thee from the treasures of my Son.” When she had so spoken, she placed a vestment on his shoulders and disappeared. Soon after this memorable vision, S. ILDEPHONSUS—having presided over the Church at Toledo for nine years—died on January 23rd, 667.





S. MACARIUS AD DIACOBI HERB. ABB. ORD. S. BEN.

Nulius pñis in Scotia Monachus egit omnib; numeris absolutus; postea Deo animatum in Germanias abstractus, Abbas esse iubetur. Nihil illo castius fuit nihil modestius. Alijs omnia liberaliter dispensans sibi carne et vino perpetuo interdixit. Romæ a S. P. mōse aadhūb; Turrim Montij sui collabi vidit. Ad Signeros abeunti celestias pñmasci accinuer.

S. Macarius, Abbot.

JANUARY 24TH.



MACARIUS, who was of Scotch descent, was brought up in the Monastery of Herbipolis,¹ where his innocent life was guided by good religious men. He kept unsullied his baptismal innocence, and was consecrated, as soon as he was old enough, to the monastic life. After many years he was promoted to the government of the community, and as Abbot he laboured incessantly to promote piety in his house, and to propagate the faith outside it. His first care was to bring over from his own country men whom he judged to be fit subjects for the religious life. He set no value on silver or gold, and ruled his household with the strictest economy, while he strove to inculcate in his community a sincere love of poverty; no one could have been more modest, chaste and temperate than he, or a greater enemy to idleness and vice. However much he might, in his clemency and kindness, mitigate the severity of the Rule for his weaker brethren, he never relaxed its austerity for himself; and once when S. MACARIUS was invited to a feast, given by the Bishop of the town in which the Monastery stood, the guests of the feast determined to try and make the Saint relax his severe abstemiousness for once and drink some wine. They therefore refused to allow any water to be brought for him, and they placed a number of cups of wine in front of him; S.

¹ Wurzburg, in Bavaria.

MACARIUS, being extremely thirsty, at last took up one cup of wine, and having made the sign of the cross over it, he prayed to our Lord that as He had once been pleased, at Cana of Galilee, to turn water into wine, so now he would deign to save His servant from breaking the vow of temperance which he had kept faithfully for so many years, by turning this wine into water. His prayer was heard, and when the guests began laughing at the Saint for drinking wine after all his protestations, he passed his cup to them, and they found it to contain pure water only, and they honoured him greatly for the miracle which he had wrought.

Some business having called S. MACARIUS to Rome, he was there entertained most hospitably by EUGENIUS, who then occupied S. PETER'S chair. While the Saint was sitting at table, the Pontiff observed that he suddenly turned pale and burst into tears. He refused for some time to explain the cause of his agitation, but when pressed to do so by the Holy Father, he said, "I saw the towers of my monastery, which I have only lately built at great cost, fall to the ground at the moment when I began to weep." The Pontiff, greatly astonished at this assertion, caused inquiries to be made, and discovered that all had happened as the Saint had said, and accordingly he had thenceforward a very great veneration for S. MACARIUS. The Saint closed his innocent and holy life, on January 24th, 1153.



S. POPPO ABBAS STABULENSIS, ORD. S. BEN.

Ex Bello redux cecidit ad Monasterium uocatus Valetudinarius curare iubetur, ubi leprosum lectuli sui operimento contegens extemplo sanauit. Venenum non semel innoxig bibit. Opilionem à lupo laniatum vitæ et gregi reddidit. Magnatibus etiam familiaris pacem inter fumos Orbis principes sanxit.

S. Poppo, Abbot.

JANUARY 25TH.



POPPO was born of illustrious parents, and from his childhood he took delight in military things. As soon as he was old enough, he entered the Flemish army. But the army is not a school of piety, for that virtue is as rare among military men as a raven among swans. Saint POPPO accordingly left the army and threw away his sword, exchanging his uniform for a pilgrim's gown, and his shield for a staff; and, thus attired, he went to Jerusalem, leaving the earthly camp for the camp of Christ. He also went to Rome, where, at the tomb of the Apostles, his soul received new light by which to pursue with patience the way of Heaven. Feeling himself "called to the monastic cell, and to Heaven," as he said, S. POPPO became a monk at a monastery near Rheims; here he applied himself greatly to the care of the sick, ministering to them and consoling those who were near death. One, especially, who was so grievously afflicted with leprosy that all who passed by turned from him in horror, was lovingly cared for by the Saint, who washed his sores, made his bed and covered him with his own coverlet, when, lo! the scales fell from his flesh and he was restored to health. His deliverer begged that he would not publish abroad the miracle that had been wrought in him, but such a wonder could not be hid, and when the fame of it

reached the ears of the Abbot of Verdun¹ he persuaded S. POPPO to leave his Monastery of Stavelot, and join his community at Verdun. Meanwhile, the Mother of S. POPPO, who was of the same mind as her son, left the world and became a nun in a convent in the same place. After the deposition of Folrad, S. POPPO became Abbot of S. Vedast's. Having afterwards to go on business to the Court of the Emperor S. HENRY, he found the custom prevailing of holding combats between men and bears. This inhuman diversion excited his indignation, and he protested to the Emperor, saying, "Can you, O most merciful king, endure to see a Christian man contending with a beast, and so degrading that humanity for which the Lord Jesus shed His blood on the Cross?" The protestations of the Saint prevailed, and these barbarous exhibitions were done away. On another occasion, POPPO, when travelling through a wood, saw a wolf steal from its hiding-place towards a defenceless shepherd, who was feeding his flock close by, and it seized him by the neck and slew him. S. POPPO ran to the place, calling his companions, who drove away the wolf. He then raised the corpse of the shepherd, and, having carried it to his cell, with many prayers and tears restored it to life. S. POPPO afterwards became Abbot of S. Maximin, at Treves. The Abbeys of Arras and Marchienne were also placed under him, and were governed by him

¹ In France, in the Province of Burgundy, and Department of Saone et Loire.

with much piety and care. He was seized with a severe attack of fever when he was about to undertake a journey to Stavelot, and he died at Marchienne, in great peace, at the age of 70, in the year of our Lord 1048.

S. Bathildes, Queen of France and Nun.

JANUARY 26TH.

BATHILDES belonged to the race of Anglo-Saxon kings. While a mere child she was carried into Gaul and sold to Erkenwald, who was Major Domo to the King. She grew up very beautiful, and when she came to a marriageable age, her master wished to make her his wife, but Bathildes would not consent, and fled from the palace. Afterwards, having charmed the young King Clovis II. by her innocence and piety, she consented to be united in marriage with him. As a Queen, she was as humble and pious as she had been as a handmaid, and as mother and nurse to her children she excelled in virtue. Her liberality knew no bounds; daily she distributed alms of every sort to the sick and the poor, and many monasteries were founded by her zeal. During the absence of her husband, she would retire to a convent, and spend the time in singing psalms and in prayer. After the death of the King, her husband, Bathildes governed the kingdom of Gaul as Regent during the minority of her son, with marvellous prudence and piety. She founded the great Convent of Chelles¹ for nuns, and the Abbey of Corby, which was renowned as a seat of learning.

When her son was old enough to take the reins of government, the pious Queen-mother retired to the Monastery of Chelles, where she

¹ In France, in the Department of Seine et Marne.



S. BATHILDA REGINA MONIALIS ORD. S. BEN.

Ob formæ præstantiæ et uitæ integritatē Clodoveo III. nuptiæ datæ, ipso mortuo et sceptro deposito Velw in Caleri Conobio sup̄sit, ubi omnibz ancillabatur, coquebat, lauabat, uerberat tō exporactā frōte quasi lauta cōuiuia agitare. antequā uitā excederet, scalas uidit in astra usq; attolli, se uerō angelis stipatū eniti, et gradatim scandere.

J. P. del.

D. K. sculp.

put off all that belonged to her worldly rank, in obedience to the command of S. ELIGIUS, who appeared to her in a vision after his death. Henceforth she could no longer have been recognized as a Queen, but she worked among her sisters as if in station she had been the humblest of them all. She would cook, wash, iron, clean the grates, cut wood; indeed, there was no work, however humble, that she did not cheerfully perform for the love of God. Although she suffered great pains of body, which were increased by her great austerities, she never murmured or complained, but always gave thanks to God for His mercy and His love. As her illness increased, so also did her fervent love of God, and in all her suffering, her soul remained fixed in contemplation of Heaven. The Saint was rewarded by a vision, which came to console her at her last end. She saw, above the Altar of our Lady, a ladder reaching to Heaven, up which she herself appeared to be guided by angels' hands. This vision she accepted gratefully, as a happy presage of her future bliss, and with prayers and holy aspirations her spirit passed to God on January 30th, in the year of our Lord 680; but her name occurs in the Roman Martyrology on the 26th of January.

S. Theodoric, Bishop.

JANUARY 27TH.



THEODORIC was born in a camp, and as a child he delighted in horses, and in all things connected with them, but from his youth he had also a great enjoyment in prayer, and he refused to mix in the vicious pleasures so prevalent among boys of his age. While still quite young, he would shut himself up in the house, or go to the churches constantly to pray, and as he grew older he manifested a hatred for fine clothes and delicate food, begging that all such things which were offered to him might be given to the poor. His parents rejoiced to see in him such a taste for poverty, silence and solitude, and they were not surprised when, as soon as he reached manhood, he desired to enter the religious life. S. THEODORIC applied to his uncle Rainald, who was the head of a neighbouring monastery, by whom he was gladly welcomed, and under whose kind care he passed his novitiate. He soon gained so much renown by the austerity and the holiness of his life, that when the See of Aurelia¹ became vacant, it was the desire of all the people and of the King that S. THEODORIC should be appointed to it. A legation was accordingly sent to the Monastery to fetch the Saint, in order that he might be installed into his new dignity, but the malice of an ambitious rival interfered. This rival, whose name was Odalric, had hired a

¹ Orleans, in the Department of Loiret, France.



S. THEODORICUS EPS AUREL. ORD. S. BEN.

Ob vitæ religiosæ cultum et famam Monasterio extractus, Aurelianensi Cathedra locatur. Verum cum pro munere suo Diocesim obiret, ab æmulis humi stratus, innumeris vulneribus perfoctus, illævus tamen et sanus evasit. Reddita dein Ecclesiæ suæ pace, varijs charitatis, pietatisq; officijs immoritur

Vmbach del.

Walderach sculp.



number of thieves to set upon the new Prelate on his way to the church. But the Lord testified to the innocence of His servant. THEODORIC was led with great pomp to the cathedral, where the solemnity of his consecration took place, and the wicked men, who with Odalric, were lying in wait for him, found themselves so overwhelmed by a sudden fear, that they could not raise a hand against him. The new Prelate reached his Episcopal Palace in safety, where a great feast was held to celebrate the joyful event. But Odalric, in the meantime, was bitterly reproaching the ruffians whom he had hired, for their cowardice in having missed their late opportunity to attack the Saint. One day, when the needs of his diocese called him to a long distance from home, as he was riding alone, some way in advance of his companions, these wicked men came upon him and attacked him ferociously with swords and spears until he fell covered with wounds. When the rest of his companions came up to him they found the Saint waking up, as if from sleep, while no trace of any injury was to be found upon his body. When Odalric beheld this miracle, he and his wicked band came and cast themselves at the feet of the holy Bishop and implored his pardon, and he freely forgave his persecutors and prayed for them. After ruling his diocese with great piety and care for many years, THEODORIC retired to the solitude of his monastery where, in a vision, the Lord promised soon to give him his crown. He died shortly after this vision, in the year 1021.

S. John, Abbot.

JANUARY 28TH.



JOHN is renowned as having lived to the almost unheard of age of a hundred and twenty years. His parents wished to have brought him up to be a soldier, but his ambition was of quite another kind, and the only victory he longed to achieve was that of virtue over vice, so he fled from his home, and built himself a log hut in a remote village, where, with two boys for his companions, he led a hermit's life. But even in the forest S. JOHN could not command the solitude he desired, for the fame of his sanctity caused many people to seek his counsel, who aspired to lead a holy life; therefore, in order to escape their assiduity, he fled by night with his companions and visited the monasteries of Gaul, finally taking up his abode at Lerins.¹ There, after some time, he was discovered by one of his former subjects, who appealed to the Bishop of Langres² to prevail on him to return to his previous abode. Here he became renowned for his miracles. Once when there was no water for the use of his Community, a well was discovered in answer to his prayers, by which their thirst could have been abundantly supplied, but when the water was tasted it was found to be so noxious that no one could drink it. Again the Saint was applied to, and, in answer to his prayers, the water became wholesome and pure.

¹An island in the south of France, opposite Cannes, in the Department of Var.

²In the Department of Haute Marne.



S. IOANNES ABBAS IN REOMAU'S ORD. S.B.

Solitariae vitae desiderio ipse sibi tuguziū construxit limo lutogq̃ perlitum. Promulgata iam p̃ssim per Galliam Regula Benedictinā, eandē Ipse amplexus est. Cum vero aqua penuria laboraret Is salutarem puteo reddidit, basilisco infessore necato. Vixit 120 integris annis. Dæmonibus Enygmatisq̃ semper formidandus.

J. V. del

B. K. sc.

At his voice devils would come out of those who were tormented by them, while he encouraged all by his piety to lead a life of holy fear, in order that they might come to a happy death. Once when his monks were at manual labour, chopping trees, the bell suddenly summoned them to the church for the Divine Office, and they left their axes cleft in the boughs. On their return to work, they found that the axes had been stolen, and immediately reported the loss to S. JOHN. He ordered them to apply themselves to study, and forthwith set himself to pray, and with such success, that the thief found himself obliged, *nolens, volens*, to restore the axes. S. JOHN died at the age of one hundred and twenty years, in the year 700, and many miracles were wrought at his tomb.

S. Gelasius, Pope.

JANUARY 29TH.



GELASIUS, as a child, received from his father the name of John; he belonged to an illustrious family, and was educated at the Monastery of Monte Cassino, where his youth was happily passed in acquiring knowledge. When he grew to manhood, with an eloquence that was quite surprising in that rude age, he restored in the official letters of Pope URBAN II., whose secre-

tary he was, the beauty of the old Latin idioms ; and this Pope has testified to the fame which, by his learning and piety, GELASIUS acquired among his brethren at Cassino. At that time the throne of S. PETER was being assailed by Gilbert, an Anti-Pope, and Urban II., having so high an opinion of the learning of GELASIUS, summoned him to Rome to help him in the management of the affairs of the Church. When many were obliged to flee from Rome, Urban took refuge on an island in the Tiber, and there, almost alone, endured the horrors of a siege. Nor did GELASIUS deserve less well of Paschal, Urban's successor, for he remained faithful to him when the Emperor Henry, who had sacrilegiously cast him into prison, sent him to Rome on unjust terms. The Church was then reduced to a terrible condition, as there were three pseudo-Pontiffs at the same time ; but GELASIUS was of immense value to Paschal by collecting round him a body of men distinguished for their learning and holiness. After the death of Paschal, whose funeral was conducted with Pontifical splendour, GELASIUS retired to Monte Cassino, where his soul longed to refresh itself, after so many turbulent scenes, in solitude and peace, but he was soon cited to Rome by the Emperor, and by a unanimous vote was placed in the chair of S. PETER.

GELASIUS, in Greek, signifies laughing, and truly our Saint did not bear this name in vain, for when adversity came upon him, he welcomed it with a smile. Hardly had he entered the city to take possession of the Apostolic See, when



S. GELASIUS II. PP. ORD. S. BEN.

Verus Lobi amulq, vix sumus PP. renunciatq, à Frangijane Sede suâ præcepſ actus
 pugnis et calcibz obtuſq, calcaribz perfoſus carceri mancipatur, quâ iniuriam
 ſecundâ ab eo pertulit. Brevis ſuo Pontificatu multis ærumnis coſectq, Chimari Mona-
 chq, inter Monachos obijt Dejaze addictiſſimq, cuius Feſti Nativitatis author fuit.
 J. V. del.

D. K. ſculp

Cincius Frangipanis, who took the side of the Emperor, entered the city, and forcing his way with some soldiers into the church, seized the Pontiff and thrust him into prison, loaded with chains; but the Saint met all these injuries with patience, and Heaven came to his aid. The citizens took arms and rescued their Pontiff from his prison. But when the Emperor heard what had happened he came at once from Germany to Italy, and sent letters before him requiring the Pope to confirm the treaty which he had extorted from his predecessor. When the Saint had received these letters he wrote back in return, saying that he considered the liberty of the Church to be before all things, and that he neither could, nor would, do anything to endanger it! This letter caused the Emperor to be indignant, and S. GELASIUS was obliged to flee in a boat, by way of Ostia, until he arrived at Cajeta,¹ where he was received with great honour. The Emperor ordered the name of GELASIUS to be erased from the Pontificate, and that of Gregory VIII. to be substituted in its place. What could GELASIUS do among so many troubles and dangers? He saw that in Rome he should lose his life, so he sought an asylum in Gaul, whence he summoned a Council to meet at Vienne², at which he denounced and anathematised the Emperor and those who held with him. He was afterwards invited to reside at the Monastery of Cluny, where he found a

¹ Now Gaeta, in Terra di Lavoro, near Naples.

² On the Rhone, in the Department of Isère, France.

happy refuge after all the sorrows of his life. When he was on his way to attend the Council of Rheims he was seized with an attack of pleurisy, from which he died in the year 1119.

S. GELASIUS had always an ardent devotion to the holy Mother of God, and he instituted the Feast of her Nativity, which has since been observed by the Church.

B. Alanus, Doctor and Monk.

JANUARY 30TH.



NOWHERE can science find a more fitting home than beneath the cowl of a Monk. Oh, how often from the pulpit, "Souls are irritated with pompous utterances of pride"!

But B. ALANUS, of whom we now write, was a very learned man, and was generally saluted in his own country of Gaul by the title of "Universal Doctor." At the Sorbonne he lectured on philosophy, poetry, rhetoric and the mystic sciences. One day he was so carried away by the greatness of his audience, that he declared that he would unravel the great mystery of the Most Holy Trinity. The place, the day, and the hour for the great display were announced. But what happened to the great African Bishop (S. Augustine of Hippo), happened to him. The day before he was to



B. ALANUS DOCTOR ORD. S. BEN. CONGR. CIST.

*Prætor Sorbonæ famosus Doctor, quam S. Religioni adlectus fuit. Dum SS. Trinitatis
mysterium in Disputatione citavit, non aliter, quam S. Augustinus detergit, est à posi-
tione sequendus in sermone exhaustiente. In Monasterio abiectissimis officiis bene dedolatus, tan-
dem cū Abbate suo Romam ivit, ubi in pleno Concilio cōfessu hæreticos egragie triumphavit.*

J. Vmbach delin :

J. G. Waldrich sculp :

give his lecture, when he was meditating on the great mysteries of God, as he walked by the river side, he noticed a little curly headed boy who, sitting on the margin of the river, was ladling out the water with a spoon into a little ditch close by. The Saint, amused by his proceedings, stopped and asked the little three-year old what he was doing. "Great Doctor," the child replied, "I am emptying the river into this ditch, and I shall not stop till it is done." "Alas, my child!" the Saint replied; "do you fancy you can thus exhaust the waters of the river?" "I shall do it," said the child, "sooner than you will do what you are thinking about." When the day arrived, an immense crowd had assembled to hear the learned Doctor. He ascended his desk as usual, but instead of the long sentences which he used to roll out, he merely said, "Let it be enough for you to-day to have seen ALANUS." He immediately descended, and withdrew from their sight. All his desire now was to hide himself from the world in a Monk's cowl, and he betook himself to a Cistercian monastery. The Monks, however, as he was a stranger to them, received him with much reluctance, and, having no idea of his learning, they tried his patience and tested his sincerity by putting him to do all the hardest and most servile work of the house; but he passed his Novitiate in the most exemplary way. After he had made his vows, he was ordered to do the external work of the Monastery, and he was daily to be seen ploughing, feeding the cattle, or attending to the horses

belonging to the Community. This was now the gymnasium in which the learned doctor had to dispute daily with beautiful humility, hearing the bleating of sheep and the neighing of the horses, while he let himself be counted for a stupid and an ignorant man.

But when his pride had been sufficiently humbled, God raised him from the farmyard to the public rostrum, and no one in after years was to gain more renown as a preacher than the humble shepherd monk.

In consequence of the rapid growth of the Albigensian and Waldensian heresies, a council was summoned to meet at Rome, by INNOCENT, who at that time occupied the Papal See. ALANUS went there also as an attendant of the Cistercian Abbot, whose horse he was to take care of while in the city. On their arrival at Rome, after ALANUS had carefully attended to all that was required for the Abbot's horse, he threw himself at his master's feet, and begged to be allowed to go with him to the Council.

"With me?—poor fool!" replied the Abbot; "what would an ignorant stableman do at the Council? Horses with which you are concerned have nothing to do with refuting heresies. Go back to your stable, and if you dare to approach the Council, you will be driven away with sticks."

"They may strike me, and work their will upon me," ALANUS rejoined, "but do not you exclude me, as I am your subject." Forthwith he wrapped himself in the folds of the great

sleeves of the Abbot's cowl, and so got into the Council.

ALANUS sat humbly at the feet of his Abbot, and thus heard the discussion, which was hotly contested, and the heretics brought forward such strong arguments on their side, that the point remained undecided. Twice or thrice ALANUS asked permission of his Abbot to make some remarks in reply to the heretics, but each time was told, in strong terms, to hold his tongue. The Pope, however, had caught sight of the altercation, and, on ascertaining the state of the case, gave permission for ALANUS to address the Council. This he did with so much skill and learning, from the Fathers and the Holy Scripture, that at length all cried out, "*Tu Diabolus es, aut Alanus,*" "You must be either the devil or Alanus." "Even so," replied ALANUS, with a smile; "I am not the devil, but I am ALANUS." All the assembly were loud in his praise, and numberless honours were pressed upon him, but he refused them all. He lived for seventy-nine years after the Council, and died at the age of one hundred and sixteen years in the Cistercian Monastery, in the year of our Lord 1294.

S. Stephen IV., Pope.

JANUARY 31ST.



STEPHEN was born in Sicily, and was brought to Rome, where he entered the Order of S. BENEDICT. As a boy, he showed a great disposition for learning, piety and for religious worship, which he regarded as the highest of all duties. When he reached manhood, the rumour of his sanctity having reached the ears of the Sovereign Pontiff, Zachary, he sent for him from his Monastery and raised him to the purple under the title of S. CÆCILIA. His virtue and diligence caused him to be greatly valued by Pope Zachary and by the Pontiffs who immediately followed him, who all were glad to keep S. STEPHEN near them to assist them in the management of the affairs of the Church. After the death of Zachary, Stephen III., and Paul I., the Roman people desired that S. STEPHEN should be appointed to the chair of S. PETER, and they led him with great pomp to the Lateran to be inaugurated as Pope. His first care after his exaltation was to promote the internal union of the Church, which had been harassed and torn by many troubles, and he accordingly sent letters to summon all the Archbishops, Bishops, Abbots, etc., to a Council, to be held at Rome the following year, with Charles, the King of Gaul, and the other Christian Princes of Europe. At the opening of the Council a tumult arose between the followers of the foreign Princes, some of whom favoured the cause of the anti-Pope, Constan-

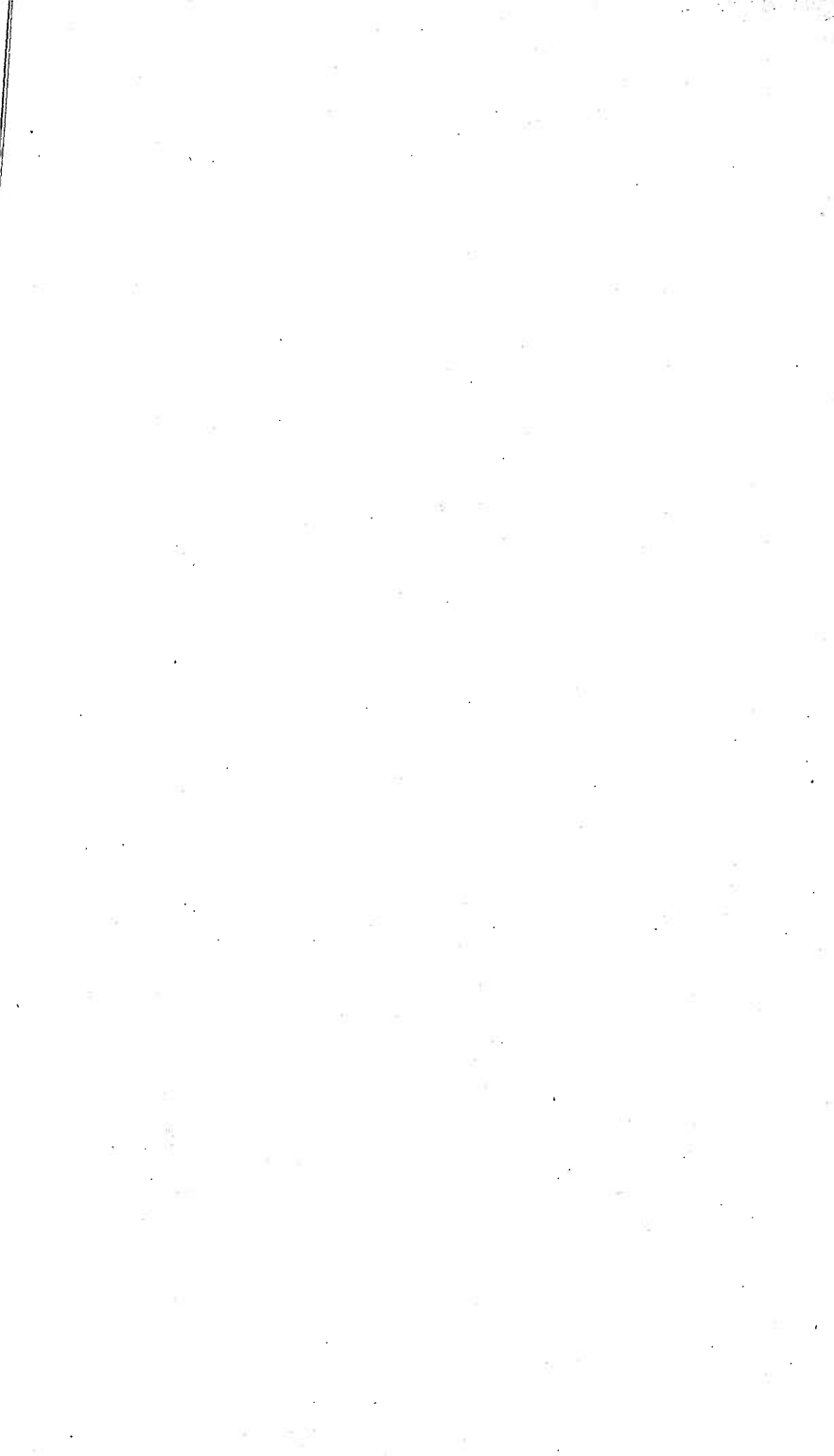


S. STEPHANUS PAPA IV. ORD. S. BEN.

Prima inaugurati Pontificis cura fuit, labe factatam tot scissuris Ecclesiam re-
dintegrare. Unde indicto, et ad votum absoluto Concilio Supplicationes sunt institu-
te, ubi Pontifex Crucem manibus prestantans nudis pedes illi effecit, ut omnes Præsu-
les, Magnates, Nobiles, reiectis calceis magno pietatis serui Stephani sequeretur. Ob. A. L. 772

J Vornbach delm.

J G Woldreich sculp.



tine; they took him out of the Monastery to which he had retired, and were conducting him with great pomp to the Council, when they were assailed, and the unfortunate man was thrown to the ground and blinded.

In order to prevent any future disorders of the kind, S. STEPHEN caused it to be decreed by a perpetual law of the Church, that for the future no laic should have any right to the highest and sacred honours, but that those who were to be chosen to the Papal Chair must be taken from the clergy. In order to ask the blessing of the Lord upon the acts of the Council, and to offer some atonement for the crimes that had been committed, S. STEPHEN caused public prayers to be offered in the Church of the Vatican to which he called all the Bishops and dignitaries of the Church to walk in procession from the Lateran, and, throwing away his shoes, he led the procession himself, walking with bare feet and carrying his crucifix in his hand. True it is that "Words teach, but examples move to action." For when all the Archbishops and Bishops saw the humility of the Saintly Pontiff, they followed him, and taking off their shoes, joined in the procession with bare feet. S. STEPHEN was called to receive his heavenly crown on January 31st, in the year of our Lord 772.

DALZIEL BROTHERS, CAMDEN PRESS, LONDON, N.W.

Index of the Saints for February.

DATE		PAGE
1.—S.	CALLISTUS II., POPE	139
2.—S.	LAURENCE, ARCHBISHOP	144
3.—S.	ANSCHAR, ARCHBISHOP	150
4.—S.	REMBERT, ARCHBISHOP	156
5.—S.	ADELAIDE, ABBESS	164
6.—S.	AMANDUS	173
7.—S.	RICHTRUDE, ABBESS	179
8.—S.	PAUL, BISHOP OF VERDUN	185
9.—S.	ALTO, ABBOT	191
10.—S.	SCHOLASTICA, ABBESS	197
11.—S.	AUSTREBERTA, ABBESS	200
12.—S.	BENEDICT OF ANIAN, ABBOT	207
13.—S.	GREGORY II., POPE	210
14.—S.	STEPHEN, ABBOT	217
15.—S.	HERECTUS, ABBOT	220
16.—S.	TANCO, BISHOP OF MERDA <i>and</i> MARTYR	224
17.—S.	CONSTABLE, ABBOT	231
18.—S.	ANGILBERT, ABBOT	235
19.—S.	FREDERICK	238
20.—S.	EUCHERIUS, BISHOP	245
21.—S.	GERMANUS, ABBOT <i>and</i> MARTYR	248
22.—S.	PETER DAMIAN, BISHOP <i>and</i> CARDINAL	255
23.—S.	FENNENUS, ABBOT	258
24.—S.	HIRNSTAN, BISHOP	262
25.—S.	WALBURGE, ABBESS	269
26.—S.	VICTOR, HERMIT <i>and</i> MONK	272
27.—S.	LEANDER, BISHOP	276
28.—S.	OSWALD, BISHOP	280

Saints of the Order of S. Benedict.

S. Callistus II., Pope.

FEBRUARY 1ST.

THE Saint who is honoured, and worthily honoured, on this day in our Calendar is POPE CALLISTUS II. Sprung from one of the noblest families—his father, William, was Count, and his brother, Stephen, Prince of Burgundy, this family being closely connected with the reigning houses of France and England, and also with the Emperor—Guido, for that was his name before he became Pope, at an early age gave up the brilliant worldly prospects to which his birth entitled him, and became a Monk in the Abbey of Cluny. This Monastery was then renowned for the culture of its brethren, and under their careful training our Saint mastered all branches of knowledge, human and divine. In both learning and piety he made such progress, that when old enough he was chosen Abbot of a neighbouring Monastery.

This was but the prelude to greater honours. Soon afterwards he was appointed to the Archbishopric of Vienne, and so successful was he

in the discharge of his arduous and responsible duties, that Pope PASCHAL made him *Legate a Latere* in France.

At this time the Emperor Henry V. was violent in his attacks on the Church, and, though the Pope solemnly censured him in a Council of the Faithful, most of the clergy, dreading Henry's anger, abstained from publishing this censure. Not so GUIDO; though a near relative of Henry, he was the first Bishop in France to publish the sentence of excommunication.

This courage in defence of the rights of the Church marked him out to the Cardinals, who had withdrawn with Popes GELASIUS and PASCHAL to Cluny, as the fittest successor to PASCHAL, who had just died. The new Pontiff—he adopted the title of CALLISTUS II.—immediately acted with vigour. In a Council which had been summoned to Rheims, he a second time pronounced sentence of excommunication for contumacy against Henry; he extirpated a heresy which was then rife throughout France; compelled the Anti-Pope Burdinus to retire to a monastery, and finally crushed Cincius Frangipanis, who had so often risen in rebellion against Pope GELASIUS.

Even that persistent enemy of the Church, the Emperor Henry, was at last brought to his knees. Through the Pope's exertions a Diet met at Würzburg, before which Henry was summoned to plead his cause under pain of deposition if he did not attend. Henry attempted to gain time by promises; but the German princes, impatient of delay, transferred



S. CALLISTUS PP. II. ORD. S. BEN

*Amoris erga ab ephebis adducto monachū Cluniaci induit, post. Abbas Falteritang factus mox
 Archiepi scopi Viennēsis. Deinde sumus Princeps salutatus Cincium Frangipianem toties in ante-
 psores rebellum compescuit. Henricum Imp. aetui fidei motum Ecclesiae suae restituere cō-
 git, et tot inter schismatū tempestates solidam structurā Petri Naviculae anchorā sibiuit.
 Jona. Vmbach delin.*

J. G. Waldreich sculp.

the Diet from Würzburg to Worms, and were determined to deprive Henry of the crown if he did not restore to the Church her rights, especially the right of investiture. Alarmed by this news, the Emperor at once returned from Italy, and made complete submission to the Pope.

Peace being thus restored to the Church, Pope CALLISTUS devoted himself to repairing the losses suffered in the late struggles. The Archbishop of Vienne was raised to the primacy of seven provinces. The same privilege was bestowed on the See of Compostella in Spain, and the life of its patron Saint, S. JAMES, was written by the Pope's own hand. The Abbot of Cluny was made a Cardinal, and the Church at Cluny, which the sons of S. BENEDICT had built to the Blessed Mother of God—to whose service CALLISTUS had dedicated himself from his earliest years—was consecrated with the usual solemn rites by the Archbishop of Vienne.

After a successful rule of five years, this great Pontiff, who is celebrated both for the greatness of his achievements and the sanctity of his life, died, A.D. 1124.

S. Laurence, Archbishop.

FEBRUARY 2ND.



LAURENCE, when quite a youth, had taken the monastic habit in the Monastery of S. Andrew's in Rome, while S. GREGORY the Great was still its Abbot. There he was so distinguished for learning and piety, that he was among the first chosen by S. GREGORY for the mission which that great Pontiff was going to send to Britain. S. AUGUSTINE recognised the help LAURENCE had given in bringing about the conversion of King Ethelbert of Kent by sharing with him his pastoral cares. S. LAURENCE, as an old writer puts it, "was the eye, the hand, the foot, and the staff of S. AUGUSTINE," when the latter, through advanced age, was unequal to the hardship of preaching the gospel to such fierce idolaters as the Saxons then were. By night and by day he traversed the kingdom to sow more widely the seed of the Faith. Reapers were wanting, so heavy a crop awaited the sickle. LAURENCE was despatched to Rome to procure more assistance. S. GREGORY, overjoyed at the success of his undertaking, sent LAURENCE back with another body of Missionaries, among whom were MELLITUS and JUSTUS. After their arrival Christianity spread rapidly, and, in order that there should be no falling off when S. AUGUSTINE died, the Pope appointed LAURENCE to succeed him. By LAURENCE'S exertions the true Faith was carried even into Scotland and into Ireland. About this time a controversy concerning the fixing of the date



S. LAURENTIUS ARCHIEP. CANT. ORD. S. BEN.

In scholâ S. Gregorij eo morum, doctrine ac pietatis compendio in tales viri provecti,
ut digni fuerint qui S. Augustino iam annis fracto sufficeretur. Cum post fata C. delberti
optimi Regis p. s. filij in antiqua Silvan. et. v. abito pararet, a S. Petro dirisime ca-
sus fuit. Unde Regem, gregio strichuris verberum lividore, gregio, Christianis Sacris restituit.

J. V. m. a. h. del

B. Kilian f.

of Easter Sunday raged violently between the Irish and Scotch on the one hand, and the English on the other. LAURENCE, by his letters and by his arguments, maintained the old practice of the Church, and after a long struggle he prevailed on his opponents to yield obedience. Meanwhile Monasteries were rising in all parts of Britain, and Christianity was spreading on every side, when King Ethelbert died. No sooner had Eadbald, the unworthy son of so excellent a father, succeeded to the throne, than he threw off the mask with which he had hitherto concealed his wickedness. The Missionaries, and the Faith they preached, were insulted; the doors were again opened for the return of idols; the King gave way to every kind of licentious excess, and even incestuously took to his bed his stepmother. On the death of Sabarectus, King of London and of the Anglo-Saxons, who had been won over to the true Faith by MELLITUS, his three sons, most depraved princes, followed the evil example set by Eadbald. Idolatry once more raised its head. The Monks were in despair. LAURENCE, and MELLITUS, and JUSTUS implored and exhorted the apostates; but they spoke to the deaf. The wretched people seemed to take delight in abandoning the laws of Christ and in going headlong to perdition. Though a just judgment—death in battle—overtook the sons of Sabarectus, their subjects continued obstinate in error. Losing all hope, MELLITUS and JUSTUS withdrew to France till better times. As Eadbald had brought back all the old idols,

and as their altars were smoking with sacrifices in every quarter of Kent, LAURENCE, seeing himself a shepherd without sheep, had decided to follow MELLITUS and JUSTUS. On the eve of his departure, while keeping vigil in the Church of S. PETER, and praying fervently for so many perishing souls, sleep seized him, worn out with weeping. Then S. PETER, his face full of wrath, seemed to descend from Heaven, and plucking LAURENCE by the ear, said, "Have you the heart to desert your post? Can you expose your sheep to the wolves? Do you think so little of the cross, the nails, the scourging, and the death of CHRIST, that you, in order to live, neglect those for whose salvation He died? Do you remember PETER, whose keys you, as Archbishop, hold here? When Cæsar was persecuting at Rome, did I care for my own safety and leave the city? Remember the chains, the prison, and the fatal tree on which I chose to hang rather than desert my flock. You are a cowardly shepherd, if you run away from difficulties and dangers." And therewith he scourged LAURENCE so severely that all his back was covered with bloody weals. LAURENCE knew that it was no dream when at dawn he saw himself marked by the lash. Going straight to the palace to Eadbald, and throwing off his robe, he cried, "Do you see, O King, how I have been beaten by heavenly hands on your account, because I despaired of saving the souls of yourself and your people? I purposed leaving Kent, when S. PETER, whose

representative here I am, this very night pitilessly scourged me, as you may see for yourself. Let my stripes at least plead for me, if you disregard my words, and may you turn to better ways. If I pay so grievously for my small sin, what penalties await you, incestuous and apostate?" Eadbald trembled in every limb. The sight of the Bishop's back scored by the thongs softened him to whom exhortations, prayers, and tears had been addressed in vain. He put from him his infamous step-mother, and was reconciled to CHRIST; he also drew back to the true fold the subjects whom his example had corrupted. Again the people flocked to the Church, and LAURENCE required more helpers. MELLITUS and JUSTUS, recalled from France, lost no time in returning. JUSTUS was soon restored to his See by the people of Rochester, over whom, during the lifetime of King Sabarectus, he ruled as Bishop. As the inhabitants of London, persisting in the worship of false gods, would not allow MELLITUS to come back to their city, LAURENCE, now broken down by age and labours, availed himself of his assistance, and found in him as vigorous and zealous a supporter as he himself had been to S. AUGUSTINE. To S. LAURENCE was vouchsafed the grace of not dying till the Faith, which had been weakened by the infidelity of Eadbald, had once more taken firm root in the hearts of the English. Then, when the Church, in the enjoyment of peace, was again flourishing, this most excellent Pontiff went to receive his heavenly crown, A.D. 619.

S. Anschar, Archbishop.

FEBRUARY 3RD.



VERY often our Divine Lord marks out, even from earliest youth, those whom He intends to honour with a special mission. Such was the case with S. ANSCHAR. Among his playmates, ANSCHAR, a boy full of animal spirits, was the leader in every youthful game and frolic, till on one occasion, when playing in some rural retreat, our Blessed Lady appeared to him and said, "ANSCHAR, is this the way you trifle—you for whom Heaven destines a difficult task? Give yourself up to serious work. This is my Son's command." From that moment ANSCHAR was quite altered. His family marvelled at the change. By constant prayer he sought to learn the will of Heaven, and before long this was made known to him. He begged his parents to allow him to enter the Monastery of Corby, which was an old foundation under the rule of S. BENEDICT, and very famous for its learning, piety, and discipline. Once within the walls of Corby,¹ ANSCHAR made up for the idleness of his boyhood by devotion to study, by mortifying himself, and by the most edifying holiness. As soon as his age permitted, he received Holy Orders. But Corby was not to be the scene of ANSCHAR'S mission. Again was the Divine command sent. A voice, amid his prayers at night, bade ANSCHAR to leave his Monastery

¹ There were two Monasteries of this name: Old Corby, in France; and Little Corby, in Saxony. S. ANSCHAR was, for a time, in each.



S. ANSCHARIUS I. ARCHIEP. BREM. ORD. S. BEN.

Magnus Aquilonariū Apostolus; nam Gothos, Finos, Suecos, Danos ad Fidem et Christianos mores emollivit, quō noctu excubante vox celsitus emissā Bozealibz plagis immigrare iussit: cum in cathedrā ab impijs Frisjs, exsibilatur; ignibus cælo devocatis, in refractarios flammam grāssari iubet, ut verum Eliæi Zelum agnosceres.

Vmbach del.

Walderich sculp.

and go forth to convert the North of Europe. That there should be no difficulty in obtaining permission to depart, an Angel brought a similar message to the Abbot. With the companions who were to assist him, our Saint proceeded to the North, and first preached the Faith to the Goths, and with such success, that in a short time they and their King, Olaus or Olaf, were cleansed in the purifying waters of Baptism.

Sweden was next attacked. There the people were more inclined to embrace Christianity than their King was, but his obstinacy was soon overcome by the miracles performed by S. ANSCHAR. Churches began to rise all over the kingdom; yet a Cathedral Church was needed. This was founded at Upsala by the King, Bero, after the requisite permission had been sought from Rome and granted by Pope GREGORY IV., O.S.B. ANSCHAR and his Missionaries next carried the gospel to the Danes, the Scots, the Sclavs, the Norwegians, and the Finns. Bishops were placed in charge of each of these provinces; and, as so many Bishops required a Metropolitan, Pope GREGORY made S. ANSCHAR Primate, and the Saint distinguished the city of Hamburg by making it the seat of his Primacy. One would imagine that the Archbishop might now enjoy rest after such toils; but, though Archbishop, he continued his journeys to the most remote and ice-bound regions. Most of these journeys were performed on foot, a staff the Archbishop's sole support,—for he sold the horse

with which he started, in order to ransom a captive woman.

At this time Louis I., le Debonnaire, the son of Charlemagne, was Emperor of Germany. Hearing of the great success of ANSCHAR'S mission to the North, the Emperor begged that he might be summoned from Hamburg to sow the seed of Christianity at Bremen. By the favour of Heaven, ANSCHAR'S exertions in this new field were so rewarded, that idols were everywhere cast out, and schools, churches, and monasteries sprang up. To the lasting advantage of both Sees, he subsequently added the See of Hamburg to the See of Bremen. Pope SERGIUS invested him also with Legatine powers over the Swedes and the Sclavs; and the Frisians, who, after their conversion by S. WILLIBRORD, were falling back into idolatry, next claimed the attention of the indefatigable Saint. These apostates particularly assailed the observance of Sundays and holy-days. ANSCHAR publicly from his archiepiscopal seat denounced their infidelity. Few were convinced; the majority of his hearers hissed the preacher. The Divine vengeance was not long delayed. The wretched apostates were reduced to ashes by lightning, launched from Heaven in answer to the Saint's prayers. Different, though not less severe, was the punishment inflicted on the Danes, who, after having received the Faith from S. ANSCHAR'S own hands, drove out the Priests and Monks, and readmitted the pagan gods. Like the Frisians, they jeered at S. ANSCHAR

when he earnestly besought them to return to Christian worship. For this sin they were seized by a Heaven-sent madness,—civil war broke out, and, falling on one another's swords, most of the Danes paid the penalty for the outrage on God's minister. One youthful prince survived—Eric—and he, carried away by wickedness, did not learn wisdom from the slaughter of his countrymen, but, with furious threats against S. ANSCHAR, continued the suppression of the Christian religion throughout his dominions. Little did S. ANSCHAR regard his anger or his threats. Face to face the Saint, by his resistless eloquence, so cowed the tyrant, that he humbly sued for pardon, and begged that he might be allowed to wash away his guilt at the font of Baptism. A decree was made banishing idolaters from Denmark and restoring the Church to its former flourishing condition. S. REMBERT, whom S. ANSCHAR willed to succeed him in the See of Bremen, has fully set forth all the miracles which our Lord enabled the sainted Archbishop to perform. The great Apostle of the North, who not only gained, but preserved for the Church, so many kings, so many nations, went to receive the reward of his many toilsome journeys and zealous labours, A.D. 865.

S. Rembert, Archbishop.

FEBRUARY 4TH.



IT is appropriate that we celebrate the Feast of S. REMBERT next after that of S. ANSCHAR, as he had shared in all the labours of that great Prelate, and was his immediate successor in the See of Bremen. As the revenues of the See of Hamburg, to which—as we have seen—S. ANSCHAR was transferred from Upsala, were greatly diminished by the necessity of maintaining an armed force to repel the inroads of the barbarians, the Emperor Louis le Debonnaire added to them the Cell or Monastery of Turholtus.¹ Here the Monks, few in number, for their resources were slender, regularly carried out the rule of S. BENEDICT, devoting themselves, when free from their religious duties, to carefully training the youth of the neighbourhood in learning and piety. They were visited by S. ANSCHAR as often as he got leisure from his many cares. On one occasion, the Archbishop chanced to be present when the bell summoned the young disciples to church. All the others were rushing thither in irreverent haste. REMBERT alone, rosary in hand, approached the sacred building with due respect. The dignity of his faith, and the piety which his countenance seemed to breathe, immediately struck S. ANSCHAR. Having called the boy's parents, he made inquiries of them touching their son's age, his natural disposition, and his

¹ Near Bruges.



S. REMBERTUS ARCHIEP. BREM. ORD. S. BEN.

Domini Monachum, foris Episcopum omnibus numeris implebat. Quando nummi deficiebant, calices et sacra vasa confregit, atque in pauperes distribuit. Cum à Danis Normannisque ingenti exercitu premeretur, velut alter Moyses in vicino colle brachys sursum tensis id effecit, ut 10000. trucidatis sibi victoria relingeretur.

Thomas Vmbrici deli.

J. G. Walther del. sculp.

birth, and with their consent he admitted him to the Community of the Monastery. There the youth's progress in learning and sanctity kept pace with his years. S. ANSCHAR, as if foreseeing that REMBERT was destined by Heaven to be his successor, removed him from Turholtus, and chose him to be his companion on his journeys, to share his life, and to assist him in his work. The pure holiness of S. ANSCHAR made a deep impression on the gifted mind of REMBERT. Together they prayed, read, meditated, endured hunger and fatigue: their souls were as one. When REMBERT was ordained, the Archbishop enrolled him as his fellow-soldier in preaching the Faith to the barbarians. How deserving the Saint was of this high honour is shown by the story of Arnulph, a Priest. This Priest, who had not committed any heinous sin, but had been remiss in many points, seldom doing penance, had been dead for some years, and yet his guilt had not been cleansed away by the fires of Purgatory. The mercy of Almighty God permitted him to appear to REMBERT, and to beg of him the favour of shortening the period of his terrible sufferings. Heaven, said Arnulph, gave this privilege to REMBERT on condition that the Saint would punish himself for the gluttony of which the miserable sinner had been guilty while alive. Two periods of twenty days each must he fast, his only food to be bread, water, and salt. Hard as the conditions were, the Saint agreed. Nothing passed his lips all that time but bread, water, and salt;

and when his teeth were unable to masticate the bread, he had it steeped in water so as to enable him to swallow it. At the end of the fast Arnulph appeared to a woman in her sleep, bade her give his thanks to REMBERT, and added the prophecy:—That REMBERT was hereafter to be numbered among those who, as just, were to shine like the sun in the heavens.

Meanwhile REMBERT had been the staunch comrade of S. ANSCHAR in his various campaigns in the cause of CHRIST. When the affairs of the Church in Denmark, Sweden, Hamburg, and Bremen were now fairly settled, and the Archbishop's end was drawing nigh, his faithful flock were anxious to know whom he willed to succeed him. The Saint's natural modesty shrank from such a selection; he said the choice ought to be left to the votes of the clergy and the people. However, when they pressed him, and suggested, among other names, that of REMBERT, wishing to find out his opinion of the partner of his labours, S. ANSCHAR's answer was, "If you ask me about REMBERT, this is my reply: He is more worthy of the archiepiscopal throne than I to be a Deacon." This recommendation was not spoken to deaf ears. Not a day elapsed after the death of S. ANSCHAR before REMBERT was saluted Archbishop of Bremen by the clergy and the laity. The retiring disposition of REMBERT would have declined the dignity, only that S. ANSCHAR, a little before his death, had bound him by oath to submit to the choice of Heaven.

After his consecration REMBERT'S first care was to model his life in all respects on that of his predecessor. So closely did he act up to his ideal, that he became a Monk, taking the vows at the Monastery of Corby in Saxony—a younger foundation than the Monastery of the same name in France, to which S. ANSCHAR had belonged. From there the newly-professed Monk took with him to Bremen ADELGARIUS, one of the strictest disciples of S. BENEDICT, to instruct him in the Rule of the Order. Whenever his public duties permitted, the Archbishop relaxed none of the monastic regulations as regards mortification, fasting, and silence. He faithfully discharged all his duties, whether as a Monk in private, or as an Archbishop in public. His fare consisted of bread and milk, with a little fish on feast-days. Always on going out of doors, he caused his attendants to carry with them purses, so that no beggar should ask in vain. A common saying of his was, "We should refuse alms to no suppliant, lest we refuse CHRIST, Who is among the poor." Often, when money and provisions failed, he melted down even the sacred vessels to distribute charity.

It once happened that S. REMBERT, being in the country of the Sclavs, perceived a Nun in chains among a multitude of captives exposed for sale. By signs, by genuflexion, and by repeating the Psalms, she managed to convey to the Pontiff who she was. With tears in his eyes, the Saint sought help from Heaven. Lo! the iron chains with which

the virgin's neck was weighed down, bursting asunder, freed her from her bonds. As there was no chance of escape amid such a throng, REMBERT offered for the Nun any sum of gold her captors wished to name. Nothing, they cried, would satisfy them but the Prelate's horse. Without a moment's delay REMBERT dismounted, and handing over to the barbarians the horse with the saddle and the rest of its trappings, he purchased permission for the Nun to go wheresoever she pleased. As Legate of the North, which office he also held, he frequently had to travel by sea to Sweden and elsewhere. On one of these voyages a terrible storm overtook his vessel, and threatened instant destruction. The Saint made the sign of the Cross to the winds, and the raging waters were immediately calmed. Numerous other miracles were performed by S. REMBERT—the restoration of sight to a blind man by anointing him with the holy oil, the casting out of a devil that possessed Charles, son of the Emperor Louis, &c.; but the most wonderful of all was the victory gained in the Nordensian territory over the Danes and Normans, who had invaded Germany. The Archbishop and his few Christians had little chance of withstanding the overwhelming numbers of the invaders, unless he could obtain aid from Above. Bidding his followers not to lose courage against such fearful odds, the Saint climbed up to a neighbouring hill, and there, on his knees, stretching his arms aloft, he earnestly prayed for deliverance.

Such was the efficacy of his prayers, that more than 10,000 of the barbarians were slain, and the flight of the remainder gave victory to the Christians. The turf on which the Pontiff knelt never, they say, loses its greenness, and the impression of his elbows can to this day be seen in the stone on which his arms rested.

In every matter of importance which REMBERT was either to undertake or refrain from undertaking, he was guided by the counsel of S. ANSCHAR, with whom Heaven permitted him to communicate. With such an adviser, how could REMBERT'S undertakings prove other than prosperous? Nor did S. ANSCHAR fail him at the last; he warned him of the approach of death, and bade him make certain of the crowning reward. After having had himself anointed with the holy oils, and having received the Blessed Sacrament every day for seven days, this glorious Pontiff passed into eternity, A.D. 888.

S. Adelaide, Abbess.

FEBRUARY 5TH.

WHEN Godfrey, only son of Megengor,¹ Count of Guelders, and Gerbirge, his wife, fell in battle fighting for the Emperor against the Bohemians, his parents resolved to devote all their wealth to the foundation of a nunnery at Villich.² The death of this gallant young noble filled his sister ADELAIDE, or ALICE, with the liveliest grief. In religion she found her only consolation, and to it she determined to give up her life. Even at the time when the Convent at Villich was commenced, she used to live with holy virgins, who had consecrated themselves to God. As soon as the buildings were finished, her parents called ADELAIDE, and placed her over the new Nunnery. While not yet certain of the Rule, ADELAIDE practised Community life with those whom she had chosen for her companions. A little later her riper judgment selected the Rule of S. BENEDICT, to which both the Saint and her companions bound themselves. For fear of acting hastily through inexperience she first made trial of her strength. She invited to Villich the Abbess of the Benedictine Convent of Our Lady at Cologne,—a Religious who was famous for the rigid observance of the Rule of her Order,—and by daily exercise, under her guidance, S. ADELAIDE scrupulously performed all

¹ Butler calls him MEGENDOSE.

² Or Bellich, on the Rhine, near Bonn.



S. ADELHAIDIS V. ABB. VILECENS. ORD. S. BEN.

Cui ab initio vita communis ardebat, postea Canon S. Benedicti preplacuit. Affectu teneri-
mo suas amabat; si egrotabat, ipsa lectus sternere, offulam ori infundere, ac vigilare noctu, ver-
tere, levare cegram, ut ultima ancillarum solita. Si qua zavim contraxit, verbis aut pul-
su volue castigata ab ipsa est, et vocis mulcedini redolita. Cuius funus prodigijs celebratur.

J. Vmbach del.

J. G. Waldbrecht sculp.

the duties of the more strict life. Most of the Virgins were willing to undertake what ADELAIDE began ; she inspired their souls with the zeal that burned in herself. She was like a mother to her Sisters. If any were ill, her own hands made their beds, gave them food, watched them during the night, and tended them in every way, as if she were the lowest of her servants. She also desired that her Nuns should be taught Latin for the proper understanding of the Psalms. By frequent visits to the classes and by questions she satisfied herself as to the application with which they devoted themselves to study. A kiss or some small gift rewarded the diligent, and stimulated them to further efforts.

Most solicitous for the welfare of the poor, of whom great numbers were to be always found in front of the gates of religious houses, she set apart a fixed portion of the annual revenues of Villich for their relief. A great famine then oppressed that neighbourhood. This gave the Saint an opportunity of exercising her charity, which she tempered with prudence. In distributing food to the starving, she took care that those who had some strength still left should have a little meat, while those who were almost at death's door were nursed on soups and broths till they were able to digest more solid food.

The great virtues of S. ADELAIDE could not escape notice. HERIBERT, Archbishop of Cologne, wished her to come and take charge of the Convent at Cologne, over which his

sister BERTRADA, lately dead, had hitherto ruled. S. ADELAIDE, determined to end her days with her Nuns at Villich, firmly declined the most flattering entreaties of the Archbishop, and yielded at length only to the express command of the Emperor Otho III. She made it a condition of her acceptance that she should not relinquish the charge of Villich, and thenceforward, both by letters and by personal visits, she continued to watch, like a most affectionate mother, over her Sisters there. HERIBERT, struck with the holiness of our Saint, used to consult her as if she were a prophetess, whenever any difficulties arose in connection with the duties of his sacred office. And Divine Providence made clear Its will by the mouth of ADELAIDE. Nor was HERIBERT'S faith in her misplaced. So formerly in times of danger the heads of the State used to consult HILDEGARDE and ELIZABETH, also of our Order.

The sanctity of S. ADELAIDE was attested by numerous miracles. Whenever there was a want of harmony in choir through the hoarseness of any of the Sisters, that Sister had her usual sweetness of voice restored by a word, or a light stroke from the hand of the Saint. So too those who were prostrated by sickness, or those who, through apathy, made the burdens of the other Sisters heavier, when rebuked by the Abbess, recovered their health, and were enabled to perform their regular duties. By a miracle S. ADELAIDE caused Heaven to show how the safety and good order of a House depended on the virtue of obedience. The Sister

in charge of the cellar was called from it while she was engaged in drawing wine. Without a moment's delay she flew to receive the order of the Superioress. After speaking a few words to ADELAIDE, the Sister noticed she had still in her hand the pipe through which she was drawing the wine. Growing pale with fright at the thought of the loss her carelessness would cause, she threw herself at the feet of the Saint and confessed her fault. With a kind smile the Abbess bade her be of good cheer and go back to the cellar. When she returned, she was amazed to find that not a drop had escaped from the cask, though the hole from which the pipe had been taken was still open. This miracle the Sister attributed to the holiness of the Saint, and the Saint to the obedience of the Sister.

The holy virgin was now growing old, and approaching the reward of her labours. Attacked by a quinsy, she summoned the Sisters at Villich to Cologne, and, confiding to HERIBERT the affairs of the Convent and the care of the Nuns, she died a most holy death three days after she had fallen ill. While preparations were being made for her burial, a dispute arose between the Sisters from Villich and those of Cologne, the former claiming the body of the Saint because she was their Mother, the latter asserting their right to it since she was their Abbess. HERIBERT decided in favour of Cologne, influenced thereto, no doubt, by personal leanings. The claims of Villich found more favour with Heaven. As soon as the body, arrayed

in funeral garb, and accompanied to the banks of the Rhine by a dense crowd of citizens, was, in sight of HERIBERT, placed on board a vessel which was to bear it to its last resting-place, before an oar touched the water, the vessel, by the Divine will, moved up against the stream and hastened on its way to Villich. There the remains of our Saint were consigned to earth in the tenth century after Christ.



S. AMANDUS EPISC. T. BALECT. ORD. S. BEN. FLANDRIÆ APOSTOL. 9.
Patrem Aquitanie Ducem cum Matre Juliano relinquens Monasticen in Ogiã Insula profi-
tetur ibique, solo Crucis signo serpentem fugat. Salute tamen amaram promoca-
tur multas Provincias Christianæ fide ita excoluit, ut quicquid fere Sanctum tem-
poris fuere, ab ipso vel habitu Monastico inducti, aut ad amandū Deum sint accensi.
J. Vimbach del. B. Kellion sculp.

S. Amandus.

FEBRUARY 6TH.



THE fleeting joys of this world are as naught to those who are filled with the love of God. So it was with ST. AMANDUS. Though of the princely house of the Dukes of Aquitaine, he left the palace of his father, Serenus, and his mother, Amantia, to betake himself to the Island of Oye, where he buried himself in a Monastery. Obedience is a touchstone by which the other virtues may be tested. This virtue AMANDUS conscientiously practised, and so, when ordered by his Superiors to make the rounds of the island, he obeyed. On his way he was met by a serpent of huge size. The hissing monster frightened the youth, who, throwing himself on the ground, for he was quite unarmed, prayed fervently for help. Help soon came. When, by a divine inspiration, he made the sign of the Cross, the serpent immediately took to flight. This was the first campaign of the young soldier of CHRIST. Soon after he joined Austregisilus, the Bishop of Bourges, who was well skilled in spirituality. With him he spent fifteen years, and, shut up in a cell, he mortified himself by constant watching, by fasting, and by wearing a hair-shirt. The fame of his holiness caused him to be appointed Bishop of Ghent. The people who dwelt about that city were steeped in idolatry, and received the teaching of the Saint with mockery and revilings, till the miracle he performed of raising a gibbeted man to life opened their eyes. Regardless of life,

S. AMANDUS longed for an opportunity of sacrificing himself for CHRIST. Accordingly, he proceeded to the country of the Sclavs, a nation at that time most barbarous, and most hostile to Christianity. When, after long toiling among them, he gained nothing but insults and blows, he returned to Gaul. Dagobert then was King, a monarch notorious for his licentious life. Not one of the Bishops had the courage to rebuke the vices of the sovereign. Flattery or fear kept their mouths shut. AMANDUS, a fearless hater of wickedness, visited the King, and reminded him of the punishment that would await his sins. The ears of kings are ever tender; so our Saint had to pay for his outspokenness with exile. Some years after a son was born to Dagobert. The King's anger had meanwhile cooled down, and he ordered AMANDUS to be sought out, in order that he should baptize the royal babe. When the Saint returned, the King welcomed him most graciously, and prostrating himself before him, with tears, begged forgiveness. He wished his son to be named Sigebert, and the entire charge of the young Prince's education was to be entrusted to Amandus. They say that, at the conclusion of the prayers of Holy Baptism, when none of the bystanders had given the usual response, the infant, just cleansed from original sin by the holy water, opened his mouth, and in a clear voice, to the amazement of all, added, "Amen."

The Bishopric of Maestricht¹ was then vacant,

¹ Others say Utrecht.

and, in spite of his reluctance, S. AMANDUS was appointed to it by the command of the King. For three years he held that post, and then, because his exertions were wasted on a hardened people, he went to King Childeric to ask him for a site for a new Monastery, several of which he had already built. While the foundations were being laid, one of the Bishops was taken ill of a dangerous disease. This Bishop desired that the Saint and all his Monks should be driven from the entire province; but he was afraid of Childeric, therefore he hired assassins to make away with AMANDUS. The crafty villains approached the Saint in the most respectful and friendly manner, and asked him to accompany them to mark out the site for another Monastery. AMANDUS, through the help of Divine Providence, was aware of the whole plot, yet, eager for martyrdom, he readily proceeded with the assassins. A mountain was intended to be the scene of the slaughter. However, when they reached it, so terrible a storm arose that the murderers were deprived of the use of their eyes. Deafened by thunder and lashed by hail, in their panic they fell at the knees of the Saint and begged for their lives. AMANDUS' prayers brought back fine weather, and pardoning the wretches their crime, he allowed them to depart.

Subsequently S. AMANDUS waged war on idols, preached to the inhabitants of Gascony, and founded the Monastery of Strasburg, from which the Apostle sent forth the soldiers of CHRIST throughout all Alsace, to the great

blessing of the inhabitants, who were reclaimed from vice and idolatry and enrolled under the standard of the Church. An extraordinary miracle was performed by our Saint not far from the river Aronde.¹ In visiting the villages and towns, while sowing the good seed, he met a woman who had lost her sight. Inquiring the cause, he bade the woman make full confession of any sin that lay heavy on her conscience, telling her it was easy for God to heal her eyes. With many a groan she admitted that she deserved the anger of Heaven, for she had practised magic, and worshipped as an idol a tree, from which she sent forth her prophecies to the ignorant. The Bishop, after reproving her wickedness, commanded her to seize an axe and cut down the tree. Leading her by the hand, the Saint placed her so that she was able to hew down the tree, and then, making the sign of the Cross over her, he cleansed her eyes and restored her sight.

Wearied with many toils and broken down by years, AMANDUS resigned the See of Liège, and, withdrawing to the Monastery of Elnon, he there prepared to meet his end. This great Apostle of the inhabitants of Tongres, Limburg, and Brabant, of the Gascons, the Alsatians, and many other peoples, being now over eighty years of age, departed this life most peacefully on the 6th of February, A.D. 675.

¹ Flows into the Oise.





S. RICHTRUDIS ABBATISSA ORD. S. BEN.

À Rege Dagoberto per suaderi non potuit, ut mortuo primo Marito, ex quo 4. proles susceperat, cœ post fata Divis adscizitas, denuo nubere. Unde à S. Amando Velis expetijt, quod aliquando Regi provocata sinu extractis coqui super misecit velut iam Deo nupta. Deinde quicquid oris, et mundi muliebris habuit, pauperibus erogavit, et Monitium Martianense ingressa est.

T. Umbach delin.

Waldreich sculp.

S. Richtrude, Abbess.

FEBRUARY 7TH.

BRIGHTLY is the Feast of S. AMANDUS followed by that of S. RICHTRUDE; not that this is the date of her birth, but that on this day the translation of her remains, after a lapse of many years, was accompanied by numerous miracles throughout Belgium. She was born in Gascony, of noble parents, Ernoldus and Lucia, who, however, were blinded by the mists of idolatry. As kind Heaven was unwilling that so bright a soul should be lost, it sent S. AMANDUS to rescue her from the thrall of inherited superstition. S. AMANDUS at this time was an exile in Gascony, which was one among the many provinces in Gaul then debased by the worship of false gods. Wherever exile directed S. AMANDUS' footsteps, he waged persistent war on idols. To show that they were mere bronze, or wood, or stone, he often with a breath blew them to the ground. These miracles were followed by numerous conversions, among which S. AMANDUS found it an easy task to win over to the true Faith a virgin who had erred more through the bringing-up of her parents than through love of idols.

On the death of Aritbertus, the King of the Gascons, all the provinces of Gaul passed by right of inheritance to his brother Dagobert. As permission to journey through France was now granted to all who desired it, Adalbaldus, a noble Belgian, through love of travel, proceeded from his native land to Aquitaine, and

there he met RICHTRUDE. With her beauty, nobility, and sweet character Adalbaldus was completely smitten. He pressed his suit with so much modesty that he won her consent. Four children were the fruits of this happy union,—Maurontus, Clorsenda, Eusebia, and Adelsenda. Thus far all went well with this fortunate pair. It happened that Adalbaldus had to make a journey into Gascony to see after the dowry and property of his wife. The Gascons, especially the kinsmen of RICHTRUDE, were jealous of Adalbaldus as a foreigner; they grudged him both his beautiful, nobly-born wife and her wealth; so, having secretly planned an ambuscade, they murdered him. The sad news soon sped to Belgium. RICHTRUDE was in despair as to what she should do; to AMANDUS, as being the good father through whom she was born again to the Faith, she entrusted the control of her affairs and of her life. His advice was conveyed in the words of S. PAUL and of our LORD Himself.

S. RICHTRUDE never faltered; she pleaded neither the bloom of her youth nor the wants of her children, but placed herself entirely in the hands of the Prelate.

The Evil One left no means untried to disappoint the pious wishes of the widow. Dagobert was not willing that his palace should be robbed of such youth and beauty; he intended her for the wife of one of the noblest of his courtiers. The King's persuasion and threats were alike of no avail. More stringent steps were about being taken to compel RICH-

TRUDE's consent, when, by the advice of S. AMANDUS, she pretended to yield. Dagobert and his nobles were bidden to a banquet at her country estate. There she was the life and soul of the feast. Towards the end of the banquet, the Saint threw herself at the King's feet, and, with a most engaging gesture, asked if it were allowed her to do as she liked in her own house. The King, thinking she was about to ask for permission to pledge him in a cup, readily granted the request. Then S. RICHTRUDE, drawing from beneath her robe the sacred veil, which she had previously obtained from S. AMANDUS, threw it over her head, crying, "Now RICHTRUDE is the bride of Heaven, and no force shall ever tear from me this emblem of chastity." Astonishment seized all. The King, giving utterance to terrible threats, rushed from the mansion in a furious rage.

Then our Saint began to lead the life of a Religious, bidding farewell to all her wealth and distributing it amongst the poor. Clothed in the black robe, and wearing under it sackcloth, she spent her days and nights in prayer and mortification. The anger of the King being at last appeased when he saw RICHTRUDE earnestly devoting herself to the service of God, she began to look round for a Convent in which to spend the rest of her life. This Convent she found at Mont de Marsan,¹ which, lately built by S. AMANDUS for men, she turned into a

¹ In the Landes, or Gascony.

Convent. Thither she brought her daughters Adelsenda and Clorsenda. Eusebia was sent to Hamay,¹ while her son Maurontus was commanded to attend the court and camp of Dagobert. Our Saint was the first Abbess of Mont de Marsan, and she governed it so strictly that the fame of her sanctity was in the mouths of all. Her daughter Adelsenda, while yet a child, preceded her to Heaven. Clorsenda, on her mother's death, succeeded her as Abbess. At Hamay, Eusebia was elected Abbess, though she was only in her twelfth year.

RICHTRUDE was distressed that her daughter, who was little more than a child, and entirely without experience, should venture to rule others. Therefore she employed all her persuasive powers to induce Eusebia and her Community to leave Hamay and join her at Mont de Marsan. As her advice was not listened to, she laid the matter before Dagobert, and he compelled the Sisters of Hamay to come to Mont de Marsan. There, under her mother and Abbess, Eusebia so well discharged all the duties of her holy calling, that after death she was numbered among the Saints. She was sent back to Hamay, and died there before she had completed her twenty-third year, a light from Heaven flooding her chamber as she was breathing her last.

S. RICHTRUDE, now worn out by old age—she was in her seventy-fourth year—was called to her everlasting reward on the 12th May A.D. 687.

¹ Or, Hamèges-les-Marchiennes, in the province of Arras.



S. PAULUS EPISC. VIRDUN. ORD. S. BEN.

Veteri Monachorum more pistrino admot; cum semel horâ prescriptâ panes non haberet, cibam ardente ingressus, eum cucullus purgavit, panes ante cõposuit, et saporis integros adhuc cenæ intulit vix semihorâ coctos. Defuncto loci Abbate nolens volens clavo adnussus est, uti et postea Virdunensi Ecclesiæ, a morte inter primos Civitatis Tutelares cooptat.

Vmbach. del.

Walbreich. sculp.

S. Paul, Bishop of Verdun.

FEBRUARY 8TH.



IT is a well-known fact that there have been many for whom, in their aspiration after the better life, the desert and solitude have had an irresistible fascination. S. PAUL was one of these. He was the son of Eleutherius and Eusebia, and was born in the province of Gaul, known in ancient times as Belgica. As soon as PAUL left the schools, being already skilled in Rhetoric and Dialectics, he, with a view to becoming a hermit, betook himself to the Vosges Mountains, which at that time gave shelter to a large number of Anchorites. These dwelt in separate cells scattered over the mountain, and never met except when Sundays and holy-days necessitated their attendance at Church. They kept aloof from all intercourse with the world and with one another. On the side of the mountain looking towards the city of Treves there was a monastery, which, formerly called Tabuleius, was afterwards named Theologiensis.¹ This name was given to it from the custom which the Monks of that house had of never discoursing on any but religious subjects, whether they met in private or in public. After PAUL had visited the various cells, and inquired into the life and habits of the hermits, he determined to see the Monastery also, and observe how the Monks lived in community.

¹ Either Tolay, on the Saar, in the department of Meurthe, France, or Tholey, on the Meuse, near Verdun.

The Abbot, Wendelinus, received him kindly, and, in a conversation about religious life, by his arguments, and, especially, by citing the examples of Climacus, our holy Father S. BENEDICT, Abbot Theodosius, and others, convinced PAUL that the life of a Monk was preferable to, and safer than, that of a hermit. PAUL begged to be admitted to Theologiensis or Tholay, and, once a Monk, no one excelled him in obedience, charity, and constant prayer.

According to the ancient rule of our Order, the various domestic duties were performed by the Monks in turn. It happened on one occasion that it was PAUL's turn to grind corn and bake bread. While actively busied in grinding the corn, our Saint's thoughts flew to Heaven, and so engrossed was he that he completely forgot to bake the loaves. It was now almost supper-time, and the Monk who was Server hurried to PAUL and asked where was the freshly-baked bread. PAUL, bitterly reproaching himself for his forgetfulness, without a moment's hesitation, jumped into the oven, still filled with live coals, and sweeping them away, put in loaves of the corn that had just been ground. To the amazement of the Server, in less than half-an-hour the fresh loaves were ready, in time for supper. A miracle showed that these loaves were baked by the Divine help. A paralysed beggar to whom a piece of this bread was given recovered the use of his limbs immediately he began to eat it.

On the death of Wendelinus, the voices of all his brethren named PAUL Abbot, and, in spite

of his reluctance, he was compelled to take office. The fame of his sanctity attracted to Theologiensis numbers of the devout, among whom was Grimo, the brother of Dagobert and Clothair, Kings of France. This young Monk won the praise and favour of the Abbot by his humility, his contempt for honours and royal birth, and his exact observance of the Rule of the Order.

When the See of Verdun was vacant, on the death of Hermenfridus, King Clothair wished to appoint Grimo its Bishop. Grimo refused, saying he was unworthy to be preferred to his master, PAUL. The King was only too pleased at the prospect of securing PAUL for the See. The great difficulty was to overcome the opposition of our Saint. His humility steadfastly declined the honour sought to be thrust upon him, and it was by force he was at last carried off and installed in his Cathedral. The new Bishop found the revenues of his See insufficient for the support of his clergy and the proper discharge of their sacred duties. However, he obtained a grant from Clothair's treasury, and Grimo also made over to the See of Verdun a splendid patrimony which had lately come to him by inheritance. From these contributions the Bishop provided sacred vessels, vestments, and other Church furniture, so that the worship of God was conducted in a fitting manner. Any money that remained over what was needed for the support of the Church was distributed among the poor.

S. PAUL had been Bishop of Verdun for

twenty-nine years, and his able rule had placed that See in a most flourishing condition, when it pleased Divine Providence to summon him, at the age of seventy-two, to partake of the joys of Heaven, for which he had always yearned. After his death, which took place A.D. 631, the citizens of Verdun honoured him among the foremost patrons of their city.



S. ALTO. I^r WEINGARTENSIUM ABBAS ORD. S. BEN.

E. Scotia regibus, Dei iussu patriam decedens, Lycatis Ambrosesq; conuertit. Carnobium, a se Altomünster dictum, extruens, arbores cultello signatas facili labore caduas reddidit, fontemq; ex arida eliciuit, suorum etiam post obitum tutor, cum Guesfoni II.º minax apparet, bona ablata eis restituere adiegit, qui dein e' Bouca in Weingarten migrarunt. Ob. A. 760.

S. ALTO, ABBOT.

FEBRUARY 9TH.

IN early times Ireland sent forth many missionaries to spread the light of the Gospel among the Pagan nations of the Continent. It was to the Monks, trained in the various Monasteries which at that time were scattered all over the "Island of Saints," that the greater portion of Germany owed the introduction of Christianity. From there came Columba, and Gall, and Magnoaldus, and hosts of others, who taught the fierce and barbarous Germans to submit their stubborn necks to the gentle yoke of CHRIST. To Ireland also is Germany indebted for S. ALTO. He was the descendant of a long line of kings, as distinguished for their wisdom as they were by their rank. While yet a mere boy, ALTO preferred the lowly cowl of the Monk to the regal crown. Entering a Monastery, he spent his youth in emulating his elders in fasting, watching, and prayer.

From the beginning the young Monk's ambition was, following the example of the Irish missionaries, to go abroad, to root out idolatry, and to become the trumpeter of the Faith. Obedience alone restrained him. Not many years rolled by before an Angel in a vision commanded him to bid farewell to his native land and his Monastery, and to set out for Germany, then sunk in Paganism. The vision was communicated to the Abbot, who assigned him comrades, and soon they crossed the sea, and

making their way through Gaul, reached Germany. As SS. BONIFACE, WILLIBRORD, and WILLIBALD were then engaged in converting the Frisians, the Saxons, and the Thuringians, ALTO and his companions proceeded to the country of the Lycatii and the Ambrones.¹ There, by teaching and by miracles, they began to bring into the fold of CHRIST the flocks that were straying amid the darkness of idolatry. ALTO chose for his abode a forest in Boica, now Bavaria, midway between Augsburg and Munich. Pepin, King of France, who then ruled the inhabitants of that country, granted to the missionaries as much of this forest as they wished to clear. Oaks of great age and immense size grew all round. The Monks set to work, vigorously wielding their axes, but the thickness of the trunks and the hardness of the wood defied all their efforts. They ran to ALTO, and showed him their hands blistered and bleeding from useless toil. The Saint went with them into the forest, and with a knife, which is still preserved in his Monastery of Alto, marked the trees they were to cut down. Then the trees, that previously had resisted every attack, fell almost at the second blow. Want of water also distressed the new-comers; in the whole forest there was neither spring nor stream. To relieve their thirst, Alto struck the ground with his staff, and water gushed forth in plenty. Such were the miracles that signalled our Saint's entry into his woodland home.

¹ The people about Zurich, Berne, Lucerne, and Fribourg.

There were many who, attracted to Boica by the holiness of ALTO, sighed for a monastic life. King Pepin again listened to the Saint's prayers, and built for him a Monastery, which was consecrated with the usual ceremonies, a Divine message having summoned S. BONIFACE into Boica for that purpose. There ALTO and his brethren tilled the ground with their own hands, strictly practised the rule of the Order, and by constantly preaching the Divine Word kept the Faith alive among the Lycatii. These labours did our Saint continue to toil at till his worn-out frame found rest in death on the 9th of February A.D. 760.

In later times this Monastery, originally so poor, grew in wealth. The rapacious nobles cast longing eyes on the fair lands, made fertile by the sweat of the monks. Farm after farm was wrested from them, and the plunder of its property at last brought the house of S. ALTO to the verge of destitution. It is uncertain whether the Guelphs, then sovereigns of Boica, winked at this open robbery. At all events, S. ALTO could not endure the sacrilege. He appeared by night to Guelph II., denounced his supineness, and threatened the most awful penalties unless full restitution was made. After that, Guelph was filled with the greatest affection for the disciples of S. ALTO. He not only ordered the immediate restoration of all the plunder, but brought with him to Altorfium,¹

¹ Altorff, in the Swiss canton of Uri. There was another Benedictine abbey of the same name near Molsheim, Lower Rhine.

the hereditary seat of the Guelphs, the Abbot and his brethren. And there to this day the successors of S. ALTO dwell in the famous Monastery of Weingarten.¹

¹ In the diocese of Constance.



S. M. SCHOLASTICA S. P. BENEDICTI SOROR.

Pys opomb, et nomine verè scholasticæ. Fratrē. à quo semel quotannis in colloquiū abruissa ē. aliquando citi; abiturientē inbre, tonitru, fulgure celit; im- petrat; ita loco affecit, ut pedem extra limen movere n̄ potuerit. Postridie innocens ei; anima columbæ sp̄eē ad Sup̄eros evolavit. A. C. 543.

Umbach del.

B. Kilian sculp.

S. Scholastica.

FEBRUARY 10TH.



AS our holy Father S. BENEDICT was one of the greatest Saints on earth, so we are justified in considering his sister, S. SCHOLASTICA, as the leader among the countless hosts of virgins, whom her example led to take the vows of our Order and become the brides of Heaven. S. SCHOLASTICA belonged to the illustrious family of the Anicii, and it is the general belief that she and S. BENEDICT were twins. Her childhood was spent in her father's palace. From her infancy, she found no pleasure in the childish amusements in which those of tender years generally take delight, but she consecrated herself to the service of God, and fell not a whit behind her mother Abundantia¹ in modesty and gravity of demeanour.

The story of how her brother lived in the midst of a wild mountain, the fame of his rule and of his miracles, the foundation of the Monastery of Monte Cassino, and the pure life of his disciples, were in the mouths of all, and kindled in SCHOLASTICA a desire to escape from the snares of the world by a like devotion. She prayed that the same neighbourhood and the same dwelling should shelter those whom the same mother bore. Her prayers were

¹ According to the authority of Dom. B. Hæften, the name of the mother of S. BENEDICT and S. SCHOLASTICA was Abundantia, and not Claudia.

heard, and the Bishop, whom she consulted, gave her permission to join her brother. S. BENEDICT gladly received his guest, and after some time led her to Plumbariola¹—this place was not far from Monte Cassino—and there he made her the Abbess of a Convent, built according to his own plans and subject to his own rule. It was wonderful how the example of the Abbess fired the zeal of the other virgins. They practised long watches, fasting, and constant prayer. The walls of the new Convent resounded with the chanting of the Psalms by night and by day.

It was the regular custom of S. SCHOLASTICA on one day in each year to go to Monte Cassino to see her brother. This day was spent by them in spiritual discourse. When now, from advancing years, S. SCHOLASTICA was expecting her end, she paid her annual visit to her brother, intending, as S. GREGORY tells us, to talk with him on the joys of heavenly life. Not far from the Monastery there was a house, to which S. BENEDICT and his brethren used to descend to receive his sister. The whole day passed in entertaining each other with the praises of God and the joys of Heaven without their having broken their fast. When evening came on, S. BENEDICT, after a frugal supper, bade his sister farewell. She begged that he would stay with her that night, in order to finish the discourse they had begun on the

¹ Now Piumarola, on the plain at the foot of the mountain, and about four miles from the Monastery.

happiness of the other life. S. BENEDICT refused to break his rule, and then S. SCHOLASTICA, joining her hands and leaning her head on the table, prayed to God for help. When she began to pray, the weather was fine—not a cloud in the sky; but, the moment she raised her head, so violent a storm of thunder and rain burst forth that S. BENEDICT was unable to set a foot out of doors. The holy Father gently chid his sister, but, because he neither would, nor could, oppose God, they spent the whole night together in pious conversation. The next day S. SCHOLASTICA left for Plumbariola, and S. BENEDICT returned to his Monastery.

Three days after S. SCHOLASTICA died. Her soul, in the shape of a dove, was seen by S. BENEDICT ascending to Heaven. Having summoned his brethren, he informed them of the death of his sister, and ordered them to bring her body to Monte Cassino, and bury it in the tomb which the holy Father had built for himself. And forty days later his own remains were laid to rest by her side. Her death took place on the 10th of February A.D. 543.

S. Austreberta, Abbess.

FEBRUARY 11TH.



THE parents of S. AUSTREBERTA were of illustrious rank. Her father, Bادهfridus, traced his descent from the king of Gaul, while her mother, Framechildis, sprang from the royal house of Germany. From an early age AUSTREBERTA set her face against the fashionable pursuits of the nobly-born, and passed her time in study, prayer, and frequent visits to churches and convents. God soon manifested His will in her regard. It chanced that once, when gazing into a clear pool, she saw the reflection of her figure in the water with her head covered with a nun's veil. From that moment she earnestly strove to render herself worthy of the state to which she was called by Divine Providence.

When she had now reached womanhood, her parents arranged for her a suitable marriage alliance. As soon as AUSTREBERTA was made acquainted with their intentions, she respectfully told her mother that this marriage could never be, for she looked on herself as the spouse of CHRIST. No attention was paid to her words, but the marriage preparations were hurried on. Seeing that there was no time to be lost, AUSTREBERTA, taking her little brother as her companion, set out for Tarvanum, in order that she might receive the veil from Audomarus, the Bishop of that place. On their way the fugitives had to cross the river Quancia, which at that time,

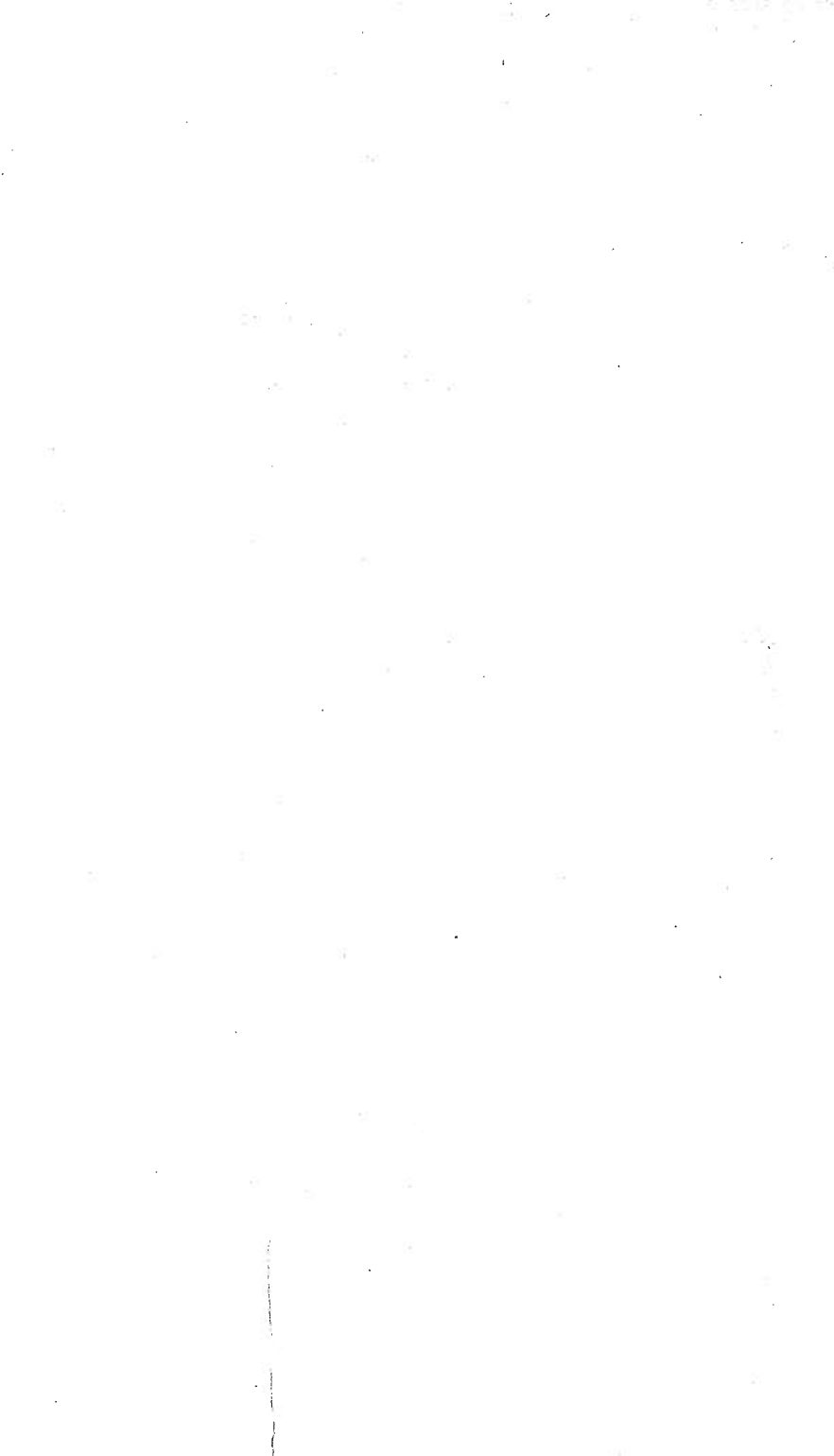


S. AUSTREBERTA. V. ABBAT. PAULIAC. ORD. S. BEN.

Iam nubilis à parentibus in maritale vinculo se coniiciendâ advertens, prehensâ fraternitatis manu rapidum flumen sicca transuadavit, postea in Monasterio ad omnem virtutem exsultata. Dum forte nihil ad manû erat, quo prunis fornax purgari posset, ipsa se furore intrescit, manibus scopulorum vices fœdulentibus; neque foci vel hilum vel pilum adhaesit.

Vindicta del

Waldbreich. Julp



swollen by rains, had overflowed its banks, so that the only bridge was submerged. What were they to do? In answer to the virgin's prayer, Heaven inspired her with courage to enter the stream. When she touched it, the water became like solid marble, and both she and her brother walked across dryshod. Hastening to Audomarus, she explained why she had fled from home, described how her flight was aided by a miracle, and begged for the veil. The Prelate not only complied with her request at once, but escorted her back to her parents, and reconciled them to the step she had taken.

After a short stay at home, she entered the Convent of Porcensis,¹ of which BURGOFLEDA was Abbess. There she cultivated all the virtues of a Religious with such success, that BURGOFLEDA appointed her Prioress. So great was her humility, that, though absolved by her position from them, she still continued to discharge the lowliest duties. One day she happened to be engaged in baking, when the broom, by which the oven should be cleared of coals, was burnt through the carelessness of an attendant. There was nothing at hand to remove the burning cinders, and it was already time to put in the loaves. Having made the sign of the cross, the Saint plunged into the oven, and using the long sleeves of her habit as a broom, she swept it clean, and then she emerged from that fiery

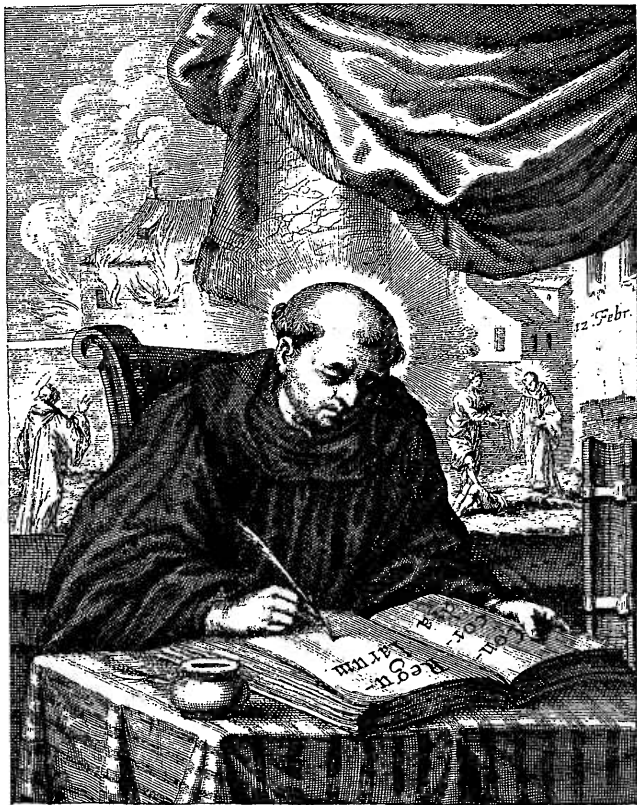
¹ Pforz, on the Rhine.

oven without a thread of her robe having been burnt.

Being transferred as Abbess to Pauliacus,¹ in order to restore the discipline, which had become extremely lax, S. AUSTREBERTA, carrying out her reforms in spite of the opposition of her Sisters, and even at the risk of her life, was so successful in effecting this object, that the Community at Pauliacus were an example to the rest of the religious houses in the Province.

While still labouring at this good work, S. AUSTREBERTA was attacked by a fever, and, after a seven days' illness, during which she prophesied her death, she passed peacefully away, A.D. 680.

¹ Either Pavilly, in Lower Seine, Normandy, or Pauillac, Gironde.



S. BENEDICTUS ABB. ANIANÆ. ORD. S. BEN.

Vivum Magni Benedicti prototypum. nam ante et post susceptam Monasticen aliquot annis frigida solum et mucida pane fame toleravit a vino. ut a veneno abstinuit. Flammam non semel viciniam depascendo divinitus sopivit. Furorem à vicinis male multatum Ischyrogus curatius commendavit. Per totos 40. annos nunquam sine lacrymarum officinio aut prædicatione aut cor-
(navit.

J. Vorkach d

B. Kilian f.

S. Benedict of Anian, Abbot.

FEBRUARY 12TH.



THROUGH lapse of years the discipline of monastic houses in Gaul had much degenerated from the original stringency of S. BENEDICT's Rule, that was introduced by S. MAURUS. It was S. BENEDICT OF ANIAN who was destined by Heaven to again restore it. He was born in Septimania¹ of Gothic parents. His father, Aigulf, Count of Languedoc, had done such good service against the Gascons, that King Pepin's Queen had young BENEDICT brought up at the palace among the sons of the chief nobles. When old enough, he became the King's cup-bearer, and subsequently fought with distinction in the wars of Pepin and Charles. Fearing, however, that salvation was difficult to gain amid the bloodshed and rapine of war, he laid down his sword, and, to prepare himself for the monastic state, for three whole years he mortified himself in his own home by watchings and by fasting. Having then entered the Monastery of Sequanus,² his food for two years consisted of cold water and dry bread only. Wine he refrained from as if it were poison; he was sparing of sleep, and in the dead of night, even in midwinter, he used to stand, with bare feet, in prayer till the soles of his feet were often frozen to the ground. His humility and austerity excited the scoffs and jeers of

¹ The former name of Narbonnaise des Romains.

² The Sequani were the inhabitants of the district east of the Saône.

his weaker brethren, yet his patient endurance so won the respect of all, that five years later, on the death of the Abbot, BENEDICT was unanimously elected to succeed him. Being unwilling to make trial of the strict Rule among those averse to reform, he fled secretly from the Monastery to Septimania, and near the little river Anian shut himself up in a cell with one chosen companion, WIDMAR.

The fame of his sanctity drew numbers to this neighbourhood, and for their shelter he built a Monastery of the rudest materials. The poverty and ascetical life of these Religious excited the charitable to vie with one another in bestowing on them houses, farms, and vineyards. Wealth, as usual, soon attracted robbers. One, who came on foot and was hospitably entertained, took a horse with him when leaving. The thief was caught by the neighbours, and, after being soundly beaten, was handed over to the Abbot for punishment. The Saint, however, called a surgeon, had the wretch's wounds seen to, and, when he was cured, dismissed him with a gift.

The Felician heresy then raging in Spain¹ had penetrated into Septimania, but was completely driven out of that province by the preaching of S. BENEDICT. After this our Saint was distinguished by miracles. A fire broke out in a house next the Lady Chapel, and streams of water failed to extinguish it,

¹ Felix, the Bishop of Urgel, taught that our Lord was not the natural, but only the adoptive son of the Eternal Father.

till S. BENEDICT by his prayers quelled the conflagration; his mere presence checked the spread of the flames, which, caused by sparks from the burning house, threatened to destroy the vineyards and monastic buildings.

Meantime S. BENEDICT, thinking it time to reorganise the constitutions of the Order, after having caused the archives of the various Monasteries, especially of Monte Cassino, to be consulted, drew up the *Concordia Regularum*. Charlemagne and his son Louis nobly seconded our Saint's efforts by ordering that all the Monasteries throughout the Empire should observe as much of the old Benedictine Rule as S. BENEDICT OF ANIAN recommended. When discipline was thus happily restored in monastic houses, Louis wished to have S. BENEDICT come to Court in order to benefit by his advice in affairs of state. The Saint consented, because he thought he could thus best help the poor, the suffering, and the injured. He grew old in the performance of these arduous labours, till a dangerous fever compelled him to leave the palace at the age of seventy. When dying, he exhorted his brethren to strict observance of the Rule, and to mortification, assuring them that never, during the forty years he had been a Monk, had he breakfasted or dined without bitter tears at the grace before meals. His death took place A.D. 821. During the last century his relics still reposed in the Monastery of S. CORNELIUS or of JUDE in the Duchy of Cleves.

S. Gregory II., Pope.

FEBRUARY 13TH.



MOST authorities agree in stating that S. GREGORY II., a worthy namesake and successor of S. GREGORY THE GREAT, was born at Rome, and that his father's name was Marcellus. At an early age he entered a Benedictine Monastery, and became so famous for his learning, that POPE SERGIUS removed him from his cell to take charge of the Papal Library. This office he continued to hold under the three succeeding Popes, till POPE CONSTANTINE, recognising his solid piety and profound accomplishments, made him a member of the Sacred College. At this time a heresy was raging in Greece, and generally throughout the East. To stamp it out on the spot, POPE CONSTANTINE proceeded to Constantinople, taking with him his Court, and among the rest of the Cardinals, S. GREGORY ; for he wished GREGORY to be the champion of the Church against the Sectaries. Our Saint's powerful arguments and moving eloquence were completely successful in causing the heretics to admit their error.

This brilliant triumph led to S. GREGORY's being named Pope on the death of CONSTANTINE. Our Pontiff's first care was to restore the city, whose churches, public buildings, and walls were everywhere falling to ruin. Amongst the other Benedictine houses that claimed his attention was Monte Cassino, which had lain in ruins for 130 years after its destruction by the Lombards. It was now



S. GREGORIUS II. PP. ORD. S. BENED.

Gregorium I. strenuè sequebatur. Nam ut ille Mauriti, sic iste Leonis Imp. qui Sanctorum imagines ubiq; conadi voluit, audaciam fregit, eazumq; cultum coactâ Synodo stabilivit. Præter tria monasteria funditus erecta, omnes sacre sedes aut originem debent Gregorio aut restorationem. Multis tandem laborib; curisq; fractus vitæ epilogum fecit A.C. 731.



thoroughly restored. It was by S. GREGORY'S command and under his guidance that S. BONIFACE undertook his mission to Germany and succeeded in winning over to the true Faith whole provinces of that country.

As formerly the frenzy of Mauritius had been directed against S. GREGORY THE GREAT, so now the Emperor Leo Isauricus assailed S. GREGORY II. This monarch's violence was aimed especially at the pictures and statues of the Saints. An edict was published even in Rome,—for Rome, as well as the greater part of the West, was then subject to the Eastern Emperor,—ordering, under pain of exile and death, the destruction of all sacred images and pictures, whether in private houses or in churches. At first S. GREGORY tried to soften Leo's violence by writing him a mild yet firm remonstrance; but when this remonstrance only inflamed the Emperor with greater fury, the Pope bade the Bishops from their Cathedrals everywhere to plead the cause of the Saints and to denounce the impiety of the Emperor. He also convened at Rome a Synod of seventy-nine Bishops, by which Leo was excommunicated, and Rome and the rest of Italy absolved from their allegiance to him. The Romans hastened to acknowledge POPE GREGORY II., not only as the Head of the Church, but also as their Temporal Sovereign.

When what had been done in Rome and throughout Italy was known in Constantinople, the rage of the Emperor knew no bounds.

Marinus, with a band of assassins, was despatched to slay the Pontiff; but he was overtaken by a Divine judgment,—he fell dead of apoplexy,—before he could execute his wicked purpose. A similar fate awaited Paulus, a patrician, who was secretly sent to Rome with the same object. He and his fellow-assassins were seized by the Romans, and paid the penalty of their crime with their lives. Leo, twice baffled in his attempts to get S. GREGORY assassinated, set out against Italy with a large armament, intending to glut his vengeance with wide-spread slaughter. By the Divine help this expedition perished in the waters of the Adriatic. Rome and Italy were saved, and their security for the future was ensured by an alliance with the King of Gaul.

The close of our Saint's Pontificate, peace being now restored, was marked by the same good works by which its beginning had been distinguished. Besides three Monasteries which he built, nearly all the churches and religious houses owed to S. GREGORY II., if not their foundation, at least their restoration, or some addition to their splendour and wealth. This most watchful and energetic Pontiff died A.D. 731, after having ruled the See of Peter for fifteen years.



S. STEPHANUS ABBAS. GRANDIMONT. ORD. S. B.

Ut primis licuit in Eremitis successit lorica ad vivas cutes constricta. Inedie et corporis macerationi omnino dedit, sępe toto triduo omnis alimencie oblitus, celum precibus nulsavit. Cum ad Manes Ispis tot prodigia fieret, ut nulla quies Monachis esset, ab Abbate successoris prohibita sunt. Unde id nullas ægrosus preire, nulla sanitati vota audivit.

Jonas Vmbacii del.

S. Stephen, Abbot.

FEBRUARY 14TH.



STEPHEN, who was born at Clermont,¹ was brought, as soon as he was old enough, to Milo, the Bishop of Benevento,² to be trained in literature and morals. Milo's efforts were principally directed to cultivating the oratorical powers of his pupil; and this he did by teaching him to pour forth all his prayers to God in the simplest language, perfectly free from ornament. After our Saint had for some time practised himself in this study, he joined a monastic house, and subsequently became a hermit, in order that, in solitude, all his eloquence might be employed in winning the favour of Heaven. On Mount Muretus he built himself a rude cell, formed of interwoven branches, and scarcely large enough for a human being. To support his sides when about to pray, he fastened a steel corselet next his skin. His only food was coarse bread and cold water. One wretched cloak was all the covering he wore both in summer and in winter. Thus equipped, our Saint was so fervent and untiring in his addresses to Heaven, that he often went without food for two or three days at a time. As years rolled on, so efficacious was the eloquence of the Sainted Hermit, that, of the crowds who flocked to hear him, many embraced the monastic state. His oratory was as powerful in weaning the wicked from their sinful ways as it was in

¹ In Auvergne, Puy-de-Dome, France.

² In Central Italy, late kingdom of Naples.

obtaining from Above help for his friends. Though most ascetic as regards his own food and clothing, he readily supplied the other monks with every indulgence the Rule of the Order permitted. So great was his humility, too, so unworthy did he consider himself, that, though he ruled the large community at Muretus for fifty years, he could never be induced by the Bishops to take Priest's orders. His death took place when he was in his eightieth year, A.D. 1126.

While his brethren were sorrowfully preparing the funeral obsequies of their deceased Abbot, they, who for fifty years had been left in undisturbed possession of their monastery, were driven from it. While making ready for departure, and still uncertain where they would be allowed to lay the bones of the Saint, a voice from Heaven bade them proceed to Grandimons.¹ Hastening thither in mournful procession, they there consigned the body to earth, and building themselves a humble monastery, they carried out with the greatest exactness the practices of their Order.

Grandimons soon became so celebrated for the numerous miracles wrought at the tomb of S. STEPHEN, that the newly-built Monastery was besieged by crowds, some coming through curiosity, others through piety, and many in hopes of being cured. The cloisters resounded by night and by day with the cries of those coming and going. The new Abbot, seeing

¹ Grammont, near Limoges, in Limousin, France.

his Monks were unable to observe their vows of silence and solitude in consequence of the confusion caused by the continuous stream of visitors, went at the head of his brethren in solemn procession to the tomb of the Saint, and, after praying before the relics, he entreated S. STEPHEN to restore to his house the peace and quiet that had been banished by the miracles. The holy Father heard his prayers; from that moment the miracles ceased, and the monks were enabled to again devote themselves to the observance of their solemn vows.

S. Berectus, Abbot.

FEBRUARY 15TH.



S, towards the close of his life, a globe of flame showed itself in the heavens to S. BENEDICT, so on S. BERECTUS too, immediately after his birth, there shone a like ball of fire,—a portent which evidently pointed to his future fame as a worker of miracles. Tradition tells us that Cæmginus was the name of the Abbot by whom he was admitted as a monk, and that his training was entrusted to Dagacus ; both were distinguished for their sanctity. Very little is known of the life of this Saint beyond the fact that the Almighty made him the instrument, often the unconscious instrument, of the most marvellous miracles.

One of these miracles is especially worthy of being recorded. The monarch who at this time ruled Breffny was a young man of stunted stature ; his face was covered with ulcers and his eyes contracted ; on his back there was an immense hump ; besides, he was asthmatic, bald, and bow-legged ; in a word, Nature could scarcely provide a more pitiable dwelling for a kingly soul. This prince, who often bemoaned his miserable condition, at last thought of S. BERECTUS and the wonderful cures he had effected. To our Saint, accordingly, he betook himself, and earnestly besought relief from the afflictions that made his life a burden. Then the unfortunate dwarf, with perfect faith in the goodness and compassion of the Saint, wrapped himself up in his cowl, and reclining his head on the



S. BERECTUS ABBAS ORD. S. BENED.

Mox ut alio matris solutus est, ignea sphaera adfulsit. Id facile Ipsi fuit, mira patrare, ut saepe infans faceret. Regulus ea aetate erat corpore pumilo, facie ulceroſa, myops, pepo capite, tergore gibboso. Huius sorte miserat, Berectus eundem in sinu suo dormientem in iustum virum extendit, omniag, Naturæ vitia correxit
Jon. Umbach del.

lap of the holy Father, fell fast asleep. S. BERECTUS, in pity for one so severely afflicted, raised his eyes to Heaven, and with his whole soul prayed for help from Above. The Almighty deigned to listen to his prayers, and, while the prince still slept, lo! all his deformities were removed, and he awoke a perfectly formed and shapely man.

In working miracles of this kind, and in the practice of the severest austerities and the most exemplary piety, the life of this remarkable Saint was spent, till it pleased Divine Providence to call him to his eternal reward, A.D. 580.

S. Tanco, Bishop of Werda¹ and Martyr.

FEBRUARY 16TH.



AMONG the noble band of missionaries and martyrs whom Scotland sent forth to spread the light of the Faith among the heathen nations of Germany and Gaul, we must celebrate S. TANCO. Though the son of noble and wealthy parents, he at an early age entered the Monastery of Amarbarcum, and there, by his unremitting toil, his devotion to prayer, his fasts and watchings, his gentleness towards others while most rigorous to himself, he so gained the love and respect of all, that on the death of the Abbot he was unanimously chosen by the Community to be their head. His elevation brought no change in his manner of living. In his own person he set his brethren a perfect example of how to live up to the Rule of S. BENEDICT; yet he tempered his severity with such gentleness that all his orders were executed by his monks with the greatest readiness.

Our Saint's soul, however, longed for a wider field. The example of COLUMBA and GALL and countless other Saints incited him to undertake a campaign against the false gods still worshipped in many parts of Germany. Communicating his intention to his monks, he selected from among them a band of com-

¹ Donawert or Donauwerth, in Bavaria. Butler identifies the "Werdenses" as the inhabitants of Werden in the country of La Mark, twenty-nine miles from Cologne.



S. Tanco EPS. WERD. M. ORD. S. BEN.

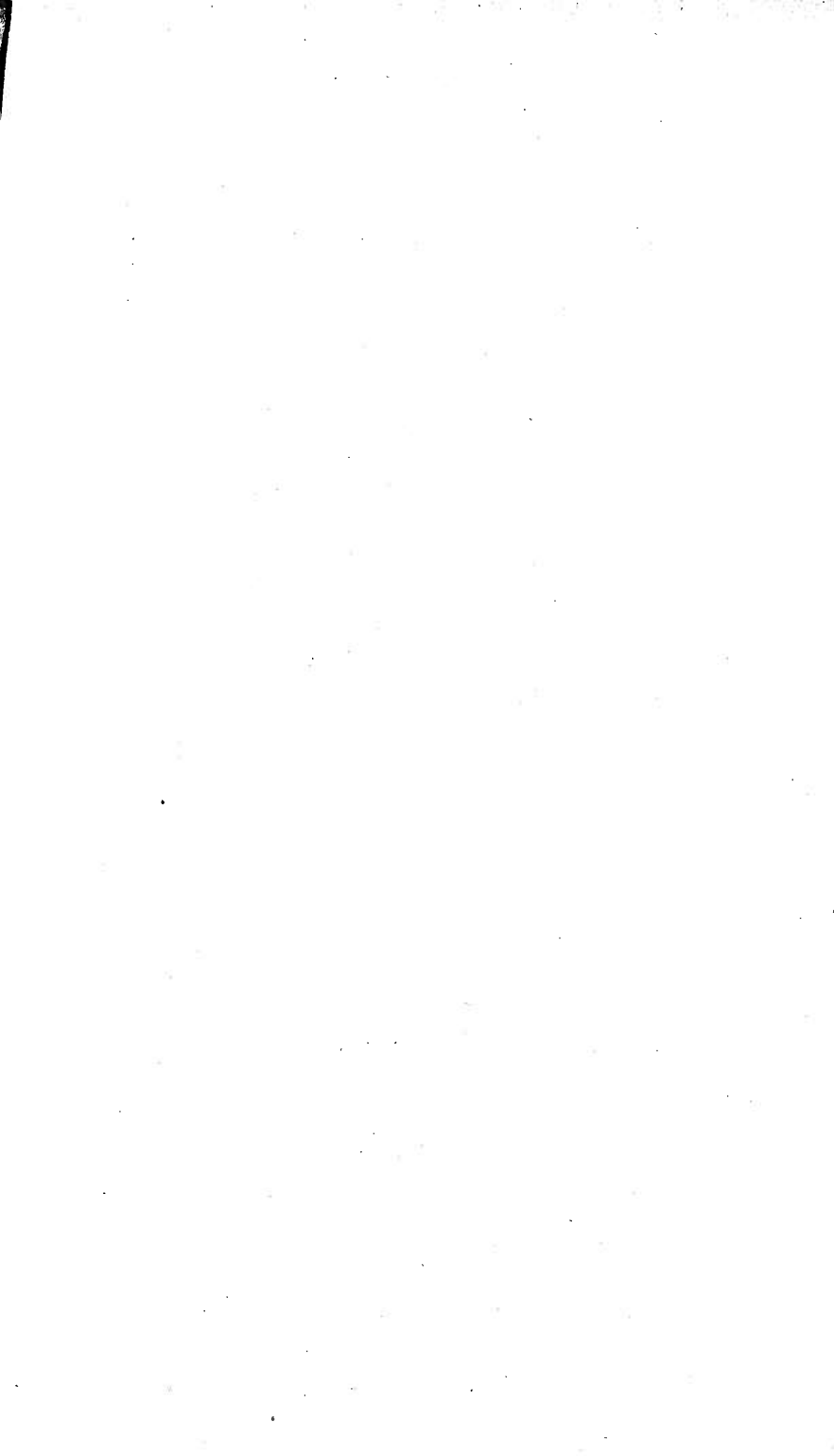
*Etsi in solita superstitionis solio ubiq; velleret, maxime tamē in agro Hér. Lenon ubi etiammō phanaticis Numinib; sacrificabat, v̄ Idolis adhibuit, statuas cōmūvit, fana solo aquavit. Quo negotio in rubic. acti Barbari, Tanco sumē fitato sudib; mēbratū de-
artuāt; cerebri elidūt, manib; pedib;q; prefectis suo mātūte s̄guine exanimos relinquūt.*

Jon. Vmbach del

rades, and proceeded to the country of the Saxons. There, visiting all the villages and towns, he kept sowing the good seed; but the harvest did not answer to his expectations. The savage and ignorant pagans openly mocked the devoted missionaries; so our Saint, leaving some of his companions to look after the few converts he had made, next went to Flanders. In this country, and in the territories adjoining it, his labours were most successful, numbers joining the Church.

S. TANCO'S name was now celebrated throughout Flanders and Gaul; his fame penetrated even to the royal palace. The inhabitants of Werda as yet were very ignorant of the blessings of Christianity; moreover, they were sunk in the most loathsome vice and wickedness. In his zeal for the Faith, the Emperor Charlemagne sent for S. TANCO, and asked him to take charge of the See of Werda, then vacant. Our Saint consented; but the task was no easy one. In his diocese idols were still openly worshipped, and the most terrible crimes were of daily occurrence. On foot, at the head of the monks whom he had brought with him from his native land, the Bishop went from village to village, encouraging the faint-hearted, denouncing the guilty, and performing miracles to convince unbelievers. Yet his descriptions of the happiness that awaits the pious and of the punishment in store for the wicked were treated as old wives' tales. Finding his words of no avail, he attacked their idols wherever he found them; he smashed

the statues of the false gods, overthrew their altars, and levelled their temples to the ground. At this the fierce barbarians became so enraged, that they beat out their Bishop's brains with clubs, cut off his legs and arms with their swords, and left the trunk, pierced with a thousand wounds, swimming in its gore, A.D. 815.





S. CONSTABILIS ABBAS CAVENS. ORD. S. BEN.

Præcepit morte à suis Cavenſibz advocatz, eos etiaſ poſt fata ſtrenuè ſemper defendit. Semel naufragio exempt, aliâ vice manibz pyzatarû è celo ſpectabilis ſubduxit. Ad yſis, tumbas dicuntur ex alto præcypitati impune caſuſ tuiſſe. Pleuritiſide diſcruciati reſpirâſſe. Ophtalmici oculis valiſſe. febribz æſtuentes reſciſſe. et ſexcenta alia.

Jon. Vmbach del.

S. Constable, Abbot.

FEBRUARY 17TH.

LUCANIA¹ was the native land of S. CONSTABLE, and in the Monastery of Cava² in that province he was enrolled among the Benedictine ranks. He was trained up in the practice of piety by Leo and Peter, both Religious of the holiest type. The young monk was conspicuous among all his companions for humility, fasting—he often went two or three days at a stretch without food—and simplicity of heart. All his exertions were devoted to the exact performance of the duties enjoined by S. BENEDICT'S Rule; and so, when the Abbot Peter died, CONSTABLE was chosen to rule the monastery. The author of his Life writes that S. CONSTABLE was a man of the sweetest disposition, without any trace of anger or passion, even when he had to inflict punishment. It was by kindness that he used to win over the erring to better ways; so considerate was he, that, in the presence of others, he would make excuses for the guilty. For one short year only did he rule the Community of Cava, and then he was granted his reward among the blessed, A.D. 1121.

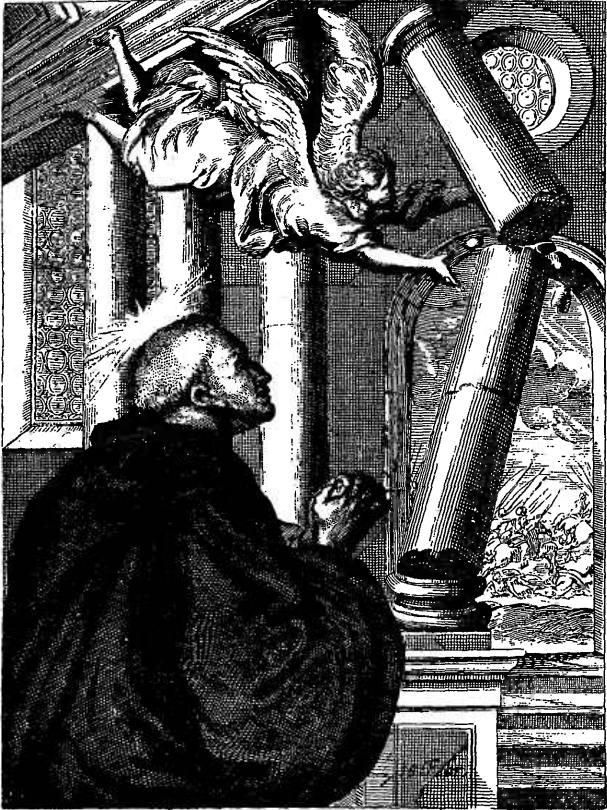
Though carried off by too early a death, the Saint never ceased to watch over his brethren at Cava, just as if he were still among them. On one occasion the monks of this house had to cross the sea to Africa. For some time the

¹ In Southern Italy, in the Basilicate of Oltra.

² About twenty-seven miles from Naples.

winds were favourable; but, while coasting along Sicily, they were overtaken by a terrible storm. The waves ran mountains high, the ship was full of water, the efforts of the sailors were all in vain, and they were expecting instant death, when S. CONSTABLE, appearing from Heaven, bade the captain be of good cheer, assured him that the fury of the gale would soon abate, and that they would reach Africa in safety. Everything turned out as the Saint foretold. Again, on the return voyage, the monks were pursued by pirates, numbers of whom then infested the Sicilian Sea. The pirates were scarcely a bowshot off their prey, when they suddenly turned and made all sail in the opposite direction. What was the cause of this sudden panic? Some of the pirates afterwards related that, when they got close to the monks' vessel, it seemed to them to be a huge war-galley, crowded with fighting men and with arms of every description; and so terrified were they at this unexpected sight, that they immediately took to flight. Thus did S. CONSTABLE again intervene for the safety of his brethren.

At our Saint's tomb devils were cast out; persons tortured by pleurisy were enabled to breathe once more with ease; sight was restored to the blind; the fever-stricken were completely rid of the burning heat by which they were consumed,—in short, it would take pages to enumerate all the miracles performed over the relics of S. CONSTABLE.



S. ANGILBERTUS ABB. CENTUL. ORD. S. BEN.

*Per omnes vite sue statz nā Sacerdas, Spons, miles et Abbas fuit Spartas suā examuf-
 sinī curavit. Effertō Honoris Gentem tanta internecone delevit, ut nec nunciū cladis ze-
 liquerit. Columna, quæ manibz operariū elapsa in frusta cōcidit. Angeli quæ refecit, nullo ru-
 inæ signo apparet. 28 post obitū aīū iustis corjz refectū cute pulcra carne integrū repertū fuit
 Jon. Umbach del.*

S. Angilbert, Abbot.

FEBRUARY 18TH.

NATURE was generous of her choicest gifts to S. ANGILBERT, one of the foremost nobles of his time in France. Tall and graceful in person, handsome in countenance, and expert in every manly exercise, he was no less remarkable for the accomplishments of his mind, which had been trained by careful study. No wonder such gifts won the favour of King Pepin, who did not rest till he secured for his court so brilliant an ornament. ANGILBERT'S learning and modest disposition obtained for him the charge of the King's Chapel. (He had previously taken Minor Orders.) After he was ordained Priest, Charlemagne, King Pepin's successor, appointed him Chaplain-in-chief to the Palace.

AS ANGILBERT'S early training had fitted him equally for the duties of war and peace, to him was confided the defence of the coast of France, then ravaged by the incursions of the Danes. His vigorous measures were successful in driving off the barbarians. In the province under his charge was the Monastery of Centula,¹ famous for the relics of S. BERCHARIUS. Thither the governor made many a visit, and the peace and holiness that reigned within the monastic precincts made him doubt whether his present life was the one most conducive to his salvation. His doubts

¹ S. Riquier, in Picardy, France.

were soon solved by the Almighty; for the governor, being seized by a dangerous illness, which all the skill of the physicians failed to cure, vowed that, if he recovered, he would embrace the monastic life. The Evil One, however, was determined to place every obstacle in his way. No sooner was he restored to health than the fierce hordes from the North again swarmed into the province. How at such a time could he desert the post entrusted to him; how fulfil his vow? In his difficulty the governor implored the help of S. BERTHARIUS, promising, if the Saint would aid him against the Danes, that he would immediately join the Community at Centula. In the battle that followed, those of the enemy who escaped the sword of ANGILBERT were struck by thunderbolts, hurled against them from every quarter of the heavens, so that not even one was left to take home the news of their annihilation.

Immediately after this victory ANGILBERT entered Centula, and by a life of the greatest rigour and mortification gained such a reputation for sanctity that, when the Abbot, Symphorianus, died, the monks would have none but him for their head. As soon as the new Abbot was installed, he turned his attention both to the religious and material improvement of his house. No relaxation of the Rule of S. BENEDICT was permitted, and one of the most stringent of his regulations was that there never should be any interruption in singing the praises of God in choir. To provide a worthy

temple for the worship of the Almighty was his next care. A magnificent church arose, whose arches rested on columns of Parian marble. The last pillar—and that the most beautifully carved—was being lifted to its proper position, when, through the carelessness of one of the workmen, the fastenings gave way, and it was dashed to pieces on the ground. S. ANGILBERT, in despair, sought aid from Heaven. After having fasted for three days, he spent the third night in prayer in the church. As he prayed, an angel descended through the dome and restored the pillar to its place so perfectly, that no trace of its injuries was visible.

S. ANGILBERT died A.D. 814. Twenty-eight years after his death his remains were disinterred by his successor, GERVINUS. When the coffin was opened, the Saint's body was found in a state of perfect preservation.

S. Frederick.

FEBRUARY 19TH.



THE father of S. FREDERICK belonged to one of the most noble families in Suevia,¹ and he took care that his son, who at an early age showed signs of great talent, should have the best education. Having mastered in his youth the lighter walks of literature, FREDERICK then devoted himself to the more abstruse study of philosophy. The deeper he penetrated into this subject, the more convinced was he that this pursuit was objectless. Concluding, then, that the way to Life Eternal was not to be found amid the mystifying sophisms of the schools, he bade good-bye to country, parents, literature, and philosophy, and betook himself to the hermitage of S. Meinrad at Einsiedeln.² There in solitude, with shaven head, he spent the night in singing the praises of God; he worked at fixed hours by day, and whatever time remained over was given up to spiritual meditation.

Hirsangia³ was formerly the chief monastery of Wurtemberg, having been founded A.D. 645 by Helisina, Evvardus, and Leopold from Calva. In the troubled times that followed the incursions of the barbarians into Germany, it had been destroyed; but it was restored A.D. 830, when a colony of fifteen monks was brought thither from Fulda by Notengus, the

¹ It corresponds with Wurtemberg, Baden, and Bavaria.

² In Switzerland.

³ Hirschau, near Sulzback, in Bavaria.



S. FRIDERICUS M. EINSIDL ET ABB. HIR. S. O. S. BEN

*Castissimi moris et oris, hostis voluptatū, iuratus corporis carnięq; tortor; fugiator audire
innocens debuit, idcirco nec auditę, nec convictę Abbatia deturbatus est, atq; in vincula coniectę.
Ut primū terrę mandatū cadaver est, funalia cęlestis accēsa cirrā tumultū colluxerāt, Olor
suavissimę templo spargi, sanitatę beneficia dispensori, nomē Friderici inter Sēctos colī
limba. h. a*

Bishop of Vercelli, and Erlefredus, Count of Calva. Again burnt to the ground by the Huns, Adalbertus, a descendant of Erlefredus, thought it due to his pious ancestor to rebuild it with all its old magnificence.

As the hermitage of S. Meinrad at Einsiedeln was at this time most famous for the strict observance of Rule, Adalbert sent thither for an Abbot and Monks for Hirsangia. It was easy to guess who would be placed in charge of the twelve Monks selected for the new monastery; for none equalled FREDERICK in austerity and holiness. Accordingly he took charge of Hirsangia A.D. 1065, and immediately set himself to carry out the practices of the Order with the utmost strictness. Among the numbers who joined the new monastery, there were many who murmured against the constant watchings, the long fasts, and the perpetual silence. These formed a plot against the Superior, and spread the report that he, the sworn enemy and torturer of the flesh, had been guilty of immorality. This report reached the ears of Adalbert; and he, believing it—without any proof whatever—deposed the Abbot and flung him into prison, where in chains for many months he expiated an offence which he had never committed. With wonderful patience our Saint, now degraded, bore all the taunts flung at him by his enemies. Those of his brethren who knew how incapable FREDERICK was of entertaining even an impure thought venerated him as a second Job.

The Bishop of Laurissa,¹ who had frequent opportunities at Hirsangia of admiring the resignation with which FREDERICK silently bore this unjust treatment, obtained the new Abbot's permission to transfer him to S. Michael's, at Ebernisbergen; and there he spent the remainder of his life in the greatest sanctity.

Those whose duty it was to prepare his body for burial found that he wore a chain of barbed iron, which had eaten into the flesh, and that his back and loins were covered with scars from the lash. After his remains had been placed in the tomb, there flared round it lighted torches, which had been put there by no mortal hand; the sweetest perfume filled the church; the sickly had their health restored; and the name of FREDERICK was henceforth included among the Saints.

¹ Lauresheim, in the diocese of Worms, Hesse-Darmstadt.



S. EUCHERIUS EPISC. AURELIAN. ORD. S. BEN

Ab Angelo matris dormienti prædictus est fore ut quæ paritura esset, Cathedrali Aurelianensi moderaretur: quæ tamē à Martello deusq; in exilium acta est. Ubi in fatalis luctum incidit, in solentis radiorum collustratio se eius Cellæ infudit, nec ante lucere desijt, quod Is animam efflavit. Innumeri sunt, quorum pedibus, oculis, capiti ad leprosa S. valetudo recuperata est.
J. Vmbacii del.

S. Eucherius, Bishop.

FEBRUARY 20TH.

THE mother of S. EUCHERIUS was no less distinguished for her piety than for her high rank. It was her daily custom to visit one of the churches; even at night-time, accompanied by a female attendant bearing a torch, she made it her practice to be present at the singing of the Holy Office. One night, after her usual visit to the sacred edifice, an angel appeared to her in her sleep, and announced that the child she was soon to give birth to would one day be the Bishop of a great city. This vision she communicated to her husband, and it excited in him great hopes of the future greatness of his offspring. As soon as the infant was born he was taken to Autun¹ to be baptized by Ausbertus, one of the holiest monks of his time. Our Saint's boyhood was spent at home in assiduous study and in improving himself in virtue. His favourite reading was the Holy Scriptures; and the Epistles of S. PAUL especially brought home to his mind the utter vanity of the pleasures and riches of this world. So he entered the Monastery of Gemmeticus,² and by piety, watching, and every kind of mortification he strove to attain the ideal of the perfect Religious.

When Suavarius, the Bishop of Orleans and uncle of Eucherius, died, the inhabitants

¹ On the Arroux, Saône et Loire, France.

² Jumièges, in the diocese of Rouen, France.



S. EUCHERIUS EPISC. AURELIAN. ORD. S. BEN

Ab Angelo matri dormienti prædictus est fore ut quæ partura esset, Cathedrâ Aurelianensē moderaretur: quæ tamē à Martello deusq; in exiliū acta est. Vbi in fatalis luctum incidit, in solens radiorū collustratio se eius Cellæ infudit, nec ante lucere desijt, quâ Is animam efflauit. Innumeri sunt, quorū pedibz, oculis, capiti ad leysana S. valetudo recuperata est.

J. Vmbacñ scil

S. Eucherius, Bishop.

FEBRUARY 20TH.

THE mother of S. EUCHERIUS was no less distinguished for her piety than for her high rank. It was her daily custom to visit one of the churches; even at night-time, accompanied by a female attendant bearing a torch, she made it her practice to be present at the singing of the Holy Office. One night, after her usual visit to the sacred edifice, an angel appeared to her in her sleep, and announced that the child she was soon to give birth to would one day be the Bishop of a great city. This vision she communicated to her husband, and it excited in him great hopes of the future greatness of his offspring. As soon as the infant was born he was taken to Autun¹ to be baptized by Ausbertus, one of the holiest monks of his time. Our Saint's boyhood was spent at home in assiduous study and in improving himself in virtue. His favourite reading was the Holy Scriptures; and the Epistles of S. PAUL especially brought home to his mind the utter vanity of the pleasures and riches of this world. So he entered the Monastery of Gemmeticus,² and by piety, watching, and every kind of mortification he strove to attain the ideal of the perfect Religious.

When Suavarius, the Bishop of Orleans and uncle of Eucherius, died, the inhabitants

¹ On the Arroux, Saône et Loire, France.

² Jumièges, in the diocese of Rouen, France.

of that city sent a deputation to Charles Martel to beg that EUCHERIUS, whose renown for sanctity was widespread, should be appointed successor to his uncle. The prince granted their request ; but, apprehending that the Saint's humility would cause some difficulty, he ordered his officers, if necessary, to use force in bringing EUCHERIUS to Orleans. The exhortations of his brethren were added to the commands of the Mayor of the Palace ; so the Saint, with many misgivings, consented to undertake this important charge. Neither the Bishop nor his subjects had reason to regret his elevation. Endeared to his people on account of his zeal and solicitude for their welfare, the good Bishop had his reward in the peace and happiness, the piety and good morals, that reigned throughout his diocese.

Charles Martel at this time was in great straits for money to maintain the armies he had raised to repel the Saracen invaders of France, and in his necessity he did not scruple to strip the churches of their sacred treasures. When the royal officers were proceeding to commit the same sacrilege at Orleans, the Bishop denounced their conduct, and the flatterers of the monarch represented this as a grievous insult to himself. For the present, owing to the pressure of war, the Prince had to delay his vengeance, but after his victory over the Saracens he summoned EUCHERIUS to Paris. On the Bishop's arrival at Verneuil, where the court then was, he was immediately banished to Cologne. The governor, the nobles, the

clergy, and the burghers of that city vied with one another in doing honour to the illustrious exile. The jealous sovereign construed the Saint's popularity into a fresh offence; so he was removed from Cologne to Hasbania,¹ there to be kept in stricter custody by Duke Robert. The Duke, however, was charmed by our Saint's virtues, and permitted him to live the ascetic life—the life he loved best—within the walls of the neighbouring Monastery of St. Tron.²

While S. EUCHERIUS lay on his deathbed, a light brighter than the sun's filled his cell, and did not fade away till he had breathed his last, A.D. 743.

¹ Haspengau, in the province of Namur, Belgium.

² In the province of Limburg, Belgium.

S. Germanus, Abbot and Martyr.

FEBRUARY 21ST.



GERMANUS was born at Treves, of which city his father, Optmarus, was ruler. At Mount Romaricus¹ he was clothed as a novice by the celebrated Arnulphus, and from the day he became a monk he endeavoured to be foremost among his brethren in virtue, in humiliations, and in holiness. It was his practice to double the ordinary fasts, to watch all night, to wear out his strength in manual labour, and in the intervals of toil to remain in prayer with hands uplifted to Heaven.

GERMANUS had been a monk now for some time, when his brother, Numerianus, with a brilliant retinue, came to Mount Romaricus to see him. The young prince, astonished to find his brother pale and emaciated in countenance, dressed in a threadbare habit, and with head bowed down like the lowly, asked him why he thus tortured himself. The Saint, replying in language convincing and eloquent from its sincerity, showed how a little suffering here on earth earned everlasting bliss; and his words had such an effect that Numerianus dismissed his escort and determined to join his brother in the monastic life.

Subsequently S. GERMANUS departed to Luxovium,² which was then presided over by

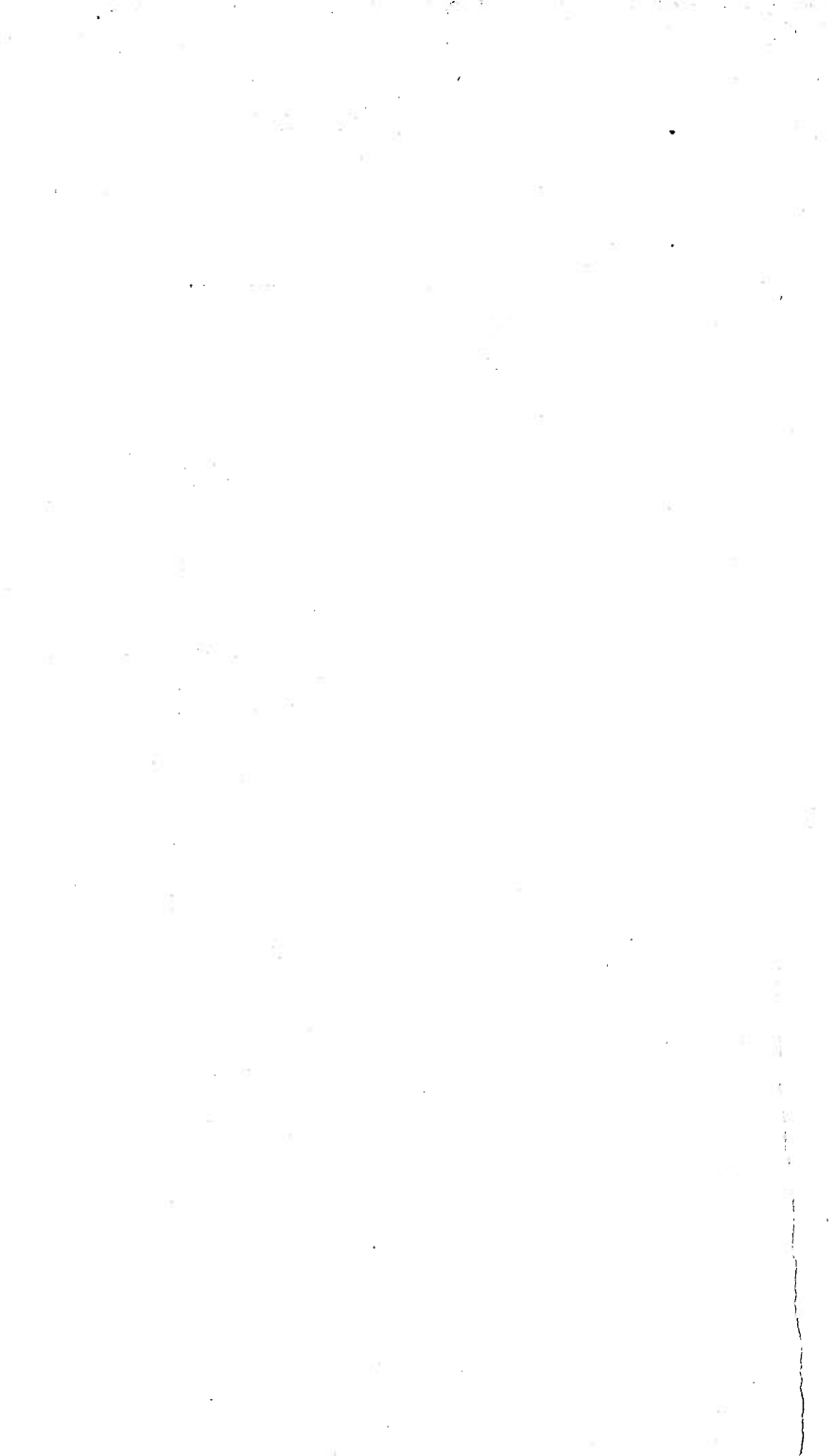
¹ Remiremont, on the Moselle, in the department of the Vosges, France.

² Luxeuil, Franche-Comté, department of Upper Saône, France.



S. GERMANUS ABB. ET MART. ORD. S. BEN.

Montis Romanici rigidus incola fratrem Numerianum induxit, ut idē Vite genus amplecteretur. Dum Galli Alsatiā arces, omnia uzendo misere devastant. Isq; illos graviter dehortaretur, unus verborum impatiens caput peccantis ferro demersit. ubi etiam comitatus Randalium Præsulis Socium gladijs transegēte. Ab. C. 700.



WANDELBERTUS. There too our Saint's purity and holiness were so conspicuous, that WANDELBERTUS and his brethren voted him worthy of the honour of priesthood—an honour at that time very rare among monks.

Gundonius, Duke of Alsace, a sincere admirer of the monks of S. BENEDICT, had built at his own expense a Monastery for them, and he applied to Luxeuil for a colony for it. In charge of this colony S. GERMANUS was despatched, and he became the first Abbot of Munsterthal. There the Rule was most strictly observed, and not even the slightest relaxation was permitted. Gundonius was a frequent visitor at Munsterthal, and he delighted in living the community life, often for days together joining the monks in all their exercises, meals, meditations, and watchings. While he lived they had nothing to fear.

After his death, discord and anarchy broke out among his countrymen. The barbarians, as usual, took advantage of the opportunity to invade the country, torn by dissensions. The Chatti¹ poured into Alsace, and began to ravage the whole province with fire and sword. At last the marauders reached the valley where lay the Monastery of Munsterthal. The Abbot, accompanied by RANDOALDUS, went out to meet them, and demanded by what right they disturbed the peace and plundered the property of the innocent monks. The only reply was the foulest abuse and the most

¹ The ancient inhabitants of Hesse.

violent threats. GERMANUS, in no wise dismayed, continued to denounce their cruelty and to warn them of the vengeance of Heaven. The leader, impatient of his words, struck off the Saint's head before he could finish speaking ; while RANDOALDUS, who had never left his Superior's side, was hewn to pieces by the swords of the rest of the barbarians. Both these true servants of God gained the glorious crown of martyrdom A.D. 700.



S. PETRUS DAMIANI CARD. ET EP. OST. ORD. S. BEN.

Sui temporis lumen et fulmen, atq; Vir tantę, quo maiorem deplorato illo seculo Deę non
 uerit: quinque qui diluviũ carnis ad obruendam Ecclesiã excrefcens, austerissimę vitę
 exemplo, Veroug; prædicatione et scriptis exsiccauit. Veri clientis officium erga B. V.
 ostendit, quãdo Officiũ eię horariũ dedit: diemq; Sabbati ipsię honori consecrauit.

S. Peter Damian, Bishop and Cardinal.

FEBRUARY 22ND.

FROM his cradle S. PETER DAMIAN was insured to a life of hardship. Born at Ravenna of parents of good family but reduced in circumstances, he had the misfortune to lose them both when he had barely reached his fourth year. One of his brothers, who undertook to give the boy a home, treated him with neglect, and even with cruelty. He was allowed to go half-naked and shoeless; his food was of the coarsest, and hardly sufficient to support life; and to complete his degradation, he was banished to the serf-like occupation of tending swine.

While acting as swineherd, S. PETER discovered a treasure. Instead of applying this windfall to the purchase of the necessities he sadly needed, he straightway gave it to a priest to have masses said for the repose of the souls of his father and mother. When his eldest brother, Damian (whose name PETER afterwards added to his own), learnt how cruelly the orphan was used, he took him away and placed him at school. There the rapidity with which he mastered all branches of learning was the surprise of his teachers; and soon he was able to open a school of his own, which he conducted with equal advantage to his fame and to his profit.

But success did not blind our Saint to the

dangers of this world. To escape them, he became a hermit at the Monastery of Fons Avellana,¹ where he thoroughly disciplined himself by wearing a hair-shirt, by frequent scourging, by fasting for four days continuously, and by watching with such fervour that he often passed whole nights without sleep. Nor did he neglect prayer, meditation, and study. Thus was acquired that intimate knowledge of the Sacred Scriptures, on account of which he was ordered to expound that subject first to the monks of Pomposia, and afterwards to those of the Monastery of St. Vincent. These lectures were continued with great benefit to both these communities, until the death of the Abbot recalled S. PETER to rule over his own Monastery.

The Saint's renown had now reached Rome. Pope STEPHEN IX. summoned him to the city as Cardinal-Bishop of Ostia. Such was his humility, that nothing short of the Pope's threat of excommunication overcame his reluctance. Simony at that time was rampant throughout Italy. It was by the outspoken eloquence of S. PETER that this foul sin was stamped out. To him also is due the submission of the Milanese, who for two hundred years had been estranged from the Church on account of heresy, as well as the removal of the schism which for a long period disturbed his native city. With voice and pen he never failed to attack license wherever it raised its

¹ At the foot of the Apennines, in Umbria, Italy.

head. Being sent as Legate to Germany when the Emperor Henry IV. had begun proceedings to divorce his spouse Bertha, the Saint so vigorously denounced the Emperor that the suit was dropped.

The following religious observances claim S. PETER DAMIAN as their founder:—The Office of the Blessed Virgin; the institution of Monday for prayers in behalf of the souls in Purgatory; of Saturday for devotion to our Blessed Lady, and of Friday to commemorate our Lord's Passion. On Friday he wished all his subjects to abstain from food altogether, and he no less strongly advocated the more frequent use of the discipline.

Worn out by age, by strenuous labours, and by mortifications, he was permitted to retire to his Monastery of Fons Avellana, on condition that the Pope might again, whenever there was need, employ his services. While on his way to Rome, returning from a mission of this nature to Ravenna, he was overtaken by his mortal illness, A.D. 1080.

S. Fennenus, Abbot.

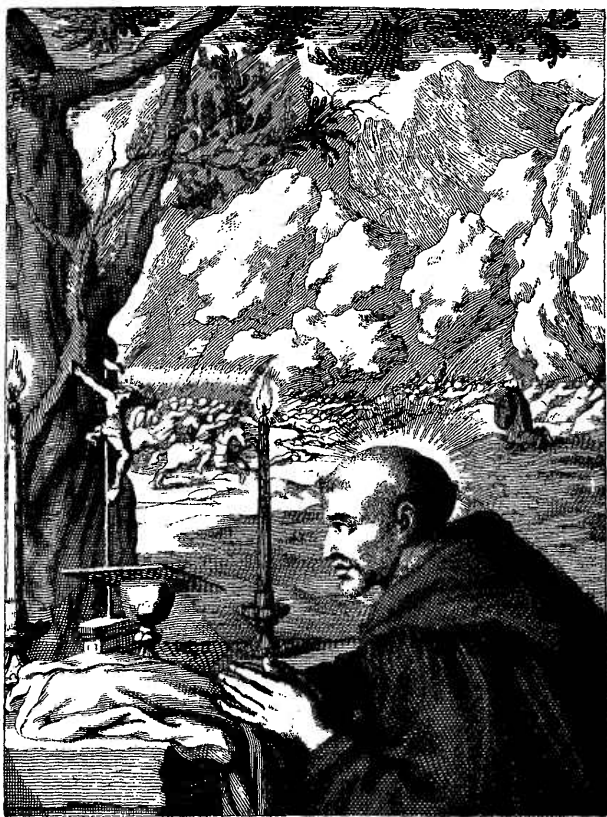
FEBRUARY 23RD.



THOSE whom the Almighty permits to work miracles for the conversion of unbelievers and for the protection of the Faithful have often been distinguished in infancy by special signs of grace. Thus it was with S. FENNENUS. While yet in his mother's arms, he was often noticed to make the sign of the Cross on his forehead, to lisp prayers, and to offer himself to God. As was naturally to be expected, such piety soon found its proper home in a monastery, and in that good soil the innocence, which the boy brought with him, blossomed forth into a splendid bloom of religious virtues. The veneration of his brethren for his sanctity and for the miracles he had already begun to perform caused his selection as head of the colony of monks requisitioned for a newly-built monastery by Maredachius, the king of the country.

Heaven granted to our Saint's prayers whatever he needed. Once when he was travelling, Sunday came round, and found the Saint without either church or altar or chalice, or any means of saying Mass. In his extremity he appealed to the Almighty; and in the open plain, on the spot on which he had bent his knees, there arose an altar, and on it were a chalice and vestments, and everything else necessary for the Holy Sacrifice.

On another occasion the Saxons, that fierce and heathen German tribe, had invaded our Saint's native land. The country became a



S. FENNENUS ABB. HYBERNUS ORD. S. BEN.

Quidquid opus habuit, ipsi caelo submissus est. Peregrè euntes, cum vestes sacrae et calix deficeret, oranti patenti campo et flza, et vestes aliag, necessaria in promptu steterè. Quado Saxones in Hyberniad irruentes a caalib, conhibere n̄ potuit, a Deo impe-
travit, ut integer exercitus accurrentib, vicinia mōtib, viv, senelizer, nemine pzois elapso.

J. Umbach del.

Waidreich sculp.

prey to rapine and conflagration. The barbarians spared neither age nor sex, and, destroying as they went, they at last came to the district in which was situated the Monastery of S. FENNENUS. The good Abbot's heart bled that his house should be pillaged and burnt down, his brethren slain, and the whole province devastated ; so, with intrepid courage, he confronted so many thousands of armed men, and commanded them, while they had yet time to do so in safety, to fly to their own shores ; for God, he prophesied, would surely not long delay the punishment of such outrageous crimes. His inspired words were flouted by the Saxons. Their army was drawn up in a narrow valley. The Saint having climbed a mountain opposite, from which he could look down on the tumultuous hosts of the enemy, with prayers and tears most earnestly besought Heaven to avert the ruin that was impending. Then on a sudden the mountains on both sides of the valley were upheaved, and, as they toppled over, the whole army was buried beneath the piled-up masses of earth and rock.

This great Saint, to whom Almighty God vouchsafed many similar marks of Divine favour, passed away A.D. 565.

S. Birnstan, Bishop.

FEBRUARY 24TH.

WITH justice might England, after it had, thanks to S. GREGORY, received the blessings of the Faith, be called the home of the Benedictine Order; for, in addition to Canterbury, several of the minor Sees were entrusted to the care of our monks, and religious houses both for men and for women arose all over the island. In that then fortunate country, S. BIRNSTAN was born. While yet a boy he consecrated his innocence to the service of God and entered a monastery. Once a monk, he made it his aim to preserve his purity of heart, to practise piety, and to become thoroughly acquainted with, and carefully to observe, the rules of the Order. But what particularly distinguished BIRNSTAN from other Religious was his zeal for the souls departed. He pleaded their cause by night and by day. Whenever he was released from choir, from working in the fields, or from any of his other duties, he prayed for the dead; in their behalf he sang the Requiem, he gave up his sleep, and scarred himself with the discipline.

Such zeal was not to be without its reward. When the See of Winchester became vacant, the souls whom BIRNSTAN'S prayers had released from Purgatory were not forgetful of their benefactor. Through their influence with Heaven, the King of Wessex and the citizens of Winchester sent an embassy to invite BIRNSTAN to become their Bishop. According to the practice of that time, few monks had



S. BIRNSTANUS EPISC. WINTON. ORD. S. BEN.

*Etiam Adoleſcens Monachum ex amuſſum egit, nec deſtitit Wintonienſium jam Antiſtes cre-
atus. Egenos are et ſarze iuvit. morbo decumbentes ſolatus eſt. ex omalageſin audi-
vit, pabulo Euchariftyco receavit, inunxit, humulavit. Dum moze ſuo inter morte
os noctu obambulat, eiſq; benè precatur, omnes uno ore reſponderunt: Amen.*

Priests' Orders; neither had BIRNSTAN, though very deserving of this honour. So he was first ordained priest, and then consecrated Bishop of Winchester. His rule was of the greatest benefit to his subjects. He himself taught and preached in his cathedral; on foot he visited the homes of his people, especially those of the poor; the needy he assisted with food and money; he ministered unto the sick, heard their confessions, gave them the last Sacraments, and saw even to their burial.

Nor, while so busy with the wants of the living, did the Bishop neglect his old care—the dead. As his days were taken up with his pastoral duties, it was his regular custom to walk at night in the graveyards, and to pour forth prayers for the repose of the souls departed. And those whose bodies lay crumbling around were not too deaf to hear him who interceded for them. One night, as the Saint was taking his usual walk among the tombs, reciting the *De Profundis*, he had scarcely uttered the closing *Requiescant in Pace*, when from the surrounding graves came, as from the mouths of a mighty army, the answering *Amen*.

When S. BIRNSTAN was nearing his end, the blessed souls earnestly besought the Almighty that his release from the chains of the body should be a speedy and painless one. It was an old habit of the Bishop every day to wash the feet of a certain number of beggars, to wait on them at table, to send them away loaded with gifts, and then to spend an hour or more

in meditation and prayer,—the servants having strict orders that he should not be disturbed. One day, after dismissing his guests, several hours went by without the Bishop appearing. Towards evening, his attendant, alarmed by his long absence, entered the chamber, and found the Saint stretched lifeless on the floor, his hands still clasped in prayer. Thus peacefully, while pouring out his soul to his Maker, did S. BIRNSTAN lay down his earthly burden in the ninth century after Christ.



S. WALBURGA V. ABBATISSA. ORD. S. BEN.

A SS. fratribus in Germaniam vocata Monasterio Heidenheim nrescitur: ubi oibus exemplo uelut Sol quidam inter sidera facem sanctitatis præluxit. Cadaver ipsius non mortui speciem, sed illustre immortalitatis gloriâ referebat: unde perennis olei fons infinitis corporum vitij sanandis medelâ hodièq; sudat, veru' Virginitatis et castissimi pectoris argumentum.

J. Vmbach del. B. Pashan sculp.

S. Walburge, Abbess.

FEBRUARY 25TH.



TO England Germany is indebted, not only for the holy men who preached the Gospel to her barbarous tribes, but also for the pious women whose softening influence was no less instrumental in the conversion of the weaker sex. Among these there is no brighter name than that of S. WALBURGE. She was the daughter of King Richard and of Wunna, the sister of S. BONIFACE. Some years before our Saint came to Germany, her brothers, WUNIBALD and WILLIBALD, with their father had set out from England, intending to proceed to the Holy Land. The father having died at Lucca in Italy, and WUNIBALD having fallen ill at Rome, WILLIBALD with seven comrades continued his journey. Meanwhile WUNIBALD, having recovered from his illness, joined the Order of S. BENEDICT. On WILLIBALD'S return from Jerusalem, he chanced to visit Monte Cassino, and there he too enlisted under the standard of S. BENEDICT. About this time S. BONIFACE was in Rome on some business connected with his recently converted flock, and with the Pope's consent he brought back WUNIBALD to take charge of seven churches (others say seven monasteries) in Thuringia, and Pope GREGORY III. soon after sent WILLIBALD also to his assistance. As sufficient provision had now been taken for the salvation of the men, the women next claimed the attention of S. BONIFACE. To instruct them, and to keep them steadfast in the Faith, no means

in meditation and prayer,—the servants having strict orders that he should not be disturbed. One day, after dismissing his guests, several hours went by without the Bishop appearing. Towards evening, his attendant, alarmed by his long absence, entered the chamber, and found the Saint stretched lifeless on the floor, his hands still clasped in prayer. Thus peacefully, while pouring out his soul to his Maker, did S. BIRNSTAN lay down his earthly burden in the ninth century after Christ.



SWALBURGA V. ABBATISSA. ORD. S. BEN.

A SS. fratribus in Germaniam vocata Monasterio Heidenheim præficitur. ubi oïbus exemplo uelut Sol quidam inter sidera faciem sanctitatis præluxit. Cadaver ipsius non mortui speciem, sed uisus fr̃e immortalitatis gloriâ referebat: unde perennis olei fons infinitis corporũ vitijis sanãdis medelã hodiẽq; sudat, verũ Virginitatis et castissimĩ pectoris argumentum.

J. Umbach del B. Pahan sculp.

S. Walburge, Abbess.

FEBRUARY 25TH.



TO England Germany is indebted, not only for the holy men who preached the Gospel to her barbarous tribes, but also for the pious women whose softening influence was no less instrumental in the conversion of the weaker sex. Among these there is no brighter name than that of S. WALBURGE. She was the daughter of King Richard and of Wunna, the sister of S. BONIFACE. Some years before our Saint came to Germany, her brothers, WUNIBALD and WILLIBALD, with their father had set out from England, intending to proceed to the Holy Land. The father having died at Lucca in Italy, and WUNIBALD having fallen ill at Rome, WILLIBALD with seven comrades continued his journey. Meanwhile WUNIBALD, having recovered from his illness, joined the Order of S. BENEDICT. On WILLIBALD'S return from Jerusalem, he chanced to visit Monte Cassino, and there he too enlisted under the standard of S. BENEDICT. About this time S. BONIFACE was in Rome on some business connected with his recently converted flock, and with the Pope's consent he brought back WUNIBALD to take charge of seven churches (others say seven monasteries) in Thuringia, and Pope GREGORY III. soon after sent WILLIBALD also to his assistance. As sufficient provision had now been taken for the salvation of the men, the women next claimed the attention of S. BONIFACE. To instruct them, and to keep them steadfast in the Faith, no means

seemed more suitable than the example of one of their own sex. Accordingly, WALBURGE was invited to undertake this task by her brothers and by S. BONIFACE. After long hesitation, and many prayers to the Almighty for guidance, by the Divine Will our Saint consented, and in due time arrived at Mayence, accompanied by Cunigildis, Bergitis, Chunitrudis, Thecla, and Lioba. There they were most kindly welcomed by S. BONIFACE; but when WALBURGE learned that WUNIBALD was leading the monastic and solitary life among the Thuringians, she earnestly longed to devote herself to the same religious practices. From her brother's hands then having received the veil, and having taken the vows of the Order of S. BENEDICT, S. WALBURGE was placed over a convent of virgins of noble birth, who had also bound themselves by the same Rule. After that the holiness of SS. WUNIBALD and WALBURGE became a household word among the Thuringians. By the advice of WILLIBALD, now Bishop of Aichstadt,¹ WUNIBALD removed to Heidenheim,² and there built himself a new monastery. Thither he summoned WALBURGE with her sisters, and there they both for several years governed with great success, he the community of monks, she that of nuns. On the death of WUNIBALD, so conspicuous was S. WALBURGE

¹ Eichstadt, on the Altmulh, in Bavaria.

² In Bavaria. There are two towns of this name; the other is in Wurtemberg.

both for her religious fervour and zeal, that WILLIBALD commanded her to superintend the community of monks in addition to her own. This double duty she continued to discharge, to the great advantage of both houses, till her death, A.D. 878.

Her remains were first buried at Heidenheim, and a century later they were transferred to Aichstadt. Since the translation of her relics to Aichstadt, from the body of this chastest of virgins there trickles an oil clearer than crystal, which, by the blessing of God, is often a remedy for every kind of disease.

S. Victor, Hermit and Monk.

FEBRUARY 26TH

WHILE yet in the womb, S. VICTOR was so great a terror to the Evil One, that the mere presence of his mother cast out devils from those who were possessed. Our Saint's parents took care that, after being cleansed in the purifying waters of Baptism, the child, whom the Almighty chose to glorify with such power, should have the most thorough training in virtue and piety. From his father's house the youth proceeded straight to a desert, and in a small cell, rudely made of interwoven branches, he for some years led a hermit's life, mortifying the flesh with hunger, thirst, and watching. Rain water, drawn from the pools where it had lodged, was the only drink with which he slaked his thirst. One summer the neighbourhood in which the hermit lived was afflicted by a long-continued drought; all the pools were dried up; there was not a spring or a stream within miles; not a drop of water was to be had unless by journeying to the nearest village or town. As VICTOR was unwilling to abandon the solitary life to which he had bound himself, he, after being tortured for several days by all the pangs of thirst, at last implored help from Heaven. In answer to his prayers a spring gushed forth from the arid soil, and though in appearance like water, it surpassed in taste the mellowest wine.

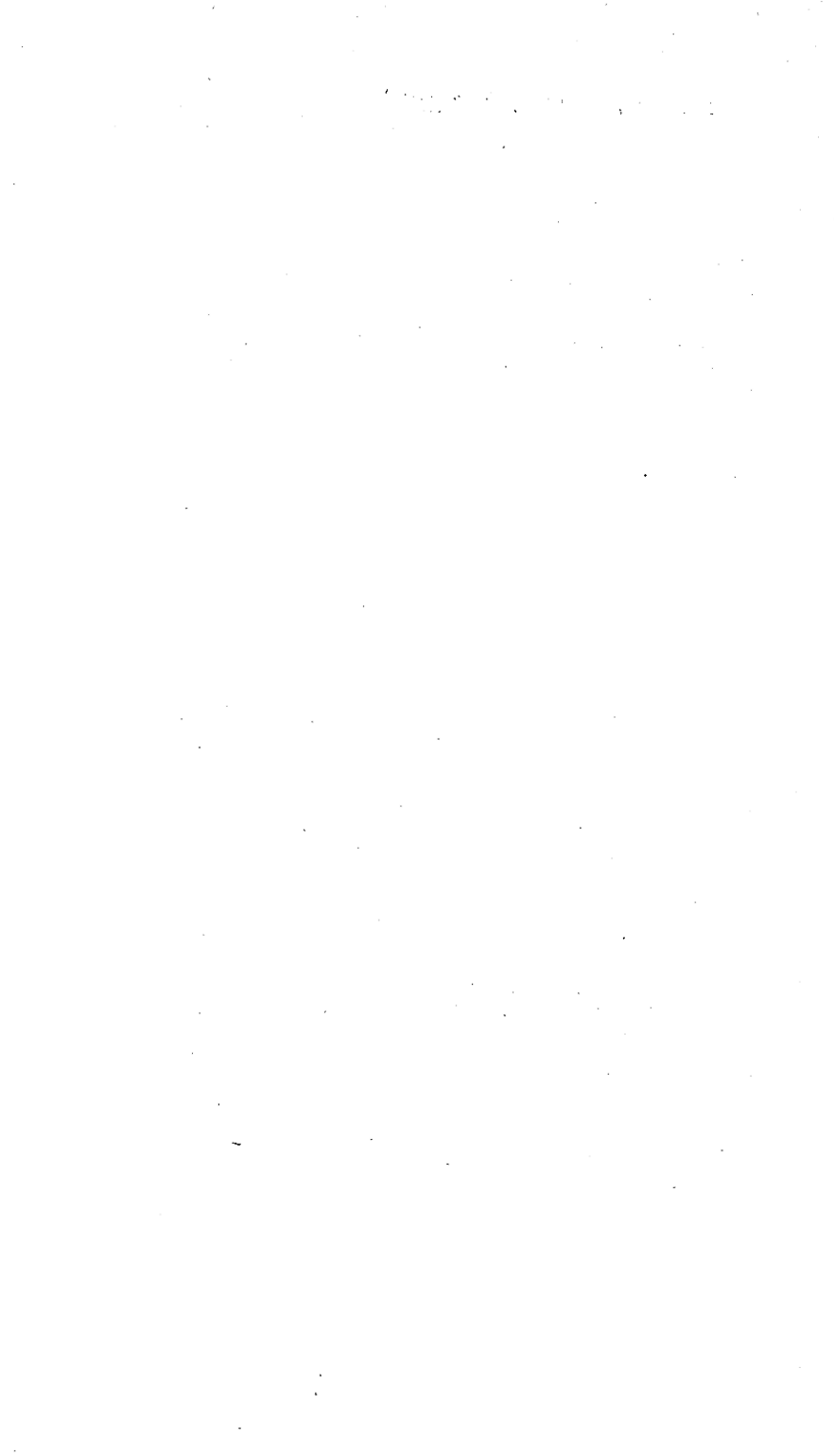
After the arrival of S. MAURUS in Gaul, several monasteries in that country voluntarily

S. VICTOR EREM. ET MONACH⁹ ORD. S. BEN.

Adhuc utero matris clausus demonibus magno terrori fuit. Cum per plures dies nec stillam aquæ haberet, Deum inclamavit, cuius nutu fons subito terrâ ebullit, et generoso vino ubertim manavit. Illud defecata vitæ suæ continetia cōsecut⁹, ut bijugatēti Cælo Superi⁹ stationes libero oculo meritis sit intueri.

Jos. Vmbach del.

Waldreich sculp.



received the Rule of S. BENEDICT, and many anchorites also exchanged the hermit's cell for the monastic state. So S. VICTOR, in order to qualify himself in every respect for Heaven, joined the Monastery of Arremonense.¹ It was wonderful how the new monk distinguished himself in brotherly love, charity, patience, and obedience—virtues which are the chief supports of community life. Nor did he neglect the watchings, the long fasts, the bodily mortifications, the perpetual silence of his hermit days. So severe was S. VICTOR's discipline, so purified was he from all earthly weakness, so much did he raise himself above the condition of this mortal life, that he was deemed worthy to be allowed to gaze on the joys of Heaven. In such pious practices, and cheered by such dazzling visions, our Saint grew old, till it pleased Almighty God to summon him to participate in those delights which he had so often been permitted to witness. His body was buried in the monastery which sheltered him after leaving the desert, and numerous miracles were wrought at his tomb.

Most writers place the death of this Saint in the sixth century after Christ.

¹ Montier-Ramey.

S. Leander, Bishop.

FEBRUARY 27TH.

SPAIN has had few sons on whom she can pride herself more than on S. LEANDER. His family was one of the most illustrious in the kingdom; his grandfather, Theodoric, having been king of the Ostrogoths in Italy, while his father, a Duke of Spain, was the foremost noble in Seville, equally conspicuous for his wealth, power, and rank. But LEANDER'S ambition was set on something higher than mere worldly honours. To fit himself for the service of Christ, he at an early age entered the Monastery of Legionensis,¹ and he induced his brothers Isidore and Fulgentius, and also his sister Florentina, to embrace the religious life. At that time the Arian heresy was rampant throughout Spain. As being the best fitted by his learning to extirpate this error, LEANDER was appointed Bishop of Seville. By writing and by speaking he waged unceasing war against this pestilent enemy. Not only from his pontifical chair did the Bishop denounce the heretics, but on foot he sought them out in all the villages and towns of his diocese. The evil, however, was supported in high quarters, whence it must be expelled. So the intrepid soldier of Christ assailed with his arguments Leovigildus, the king, and his sons, Hermenegildus and Reccaredus. The monarch, fearing for his throne if he listened

¹ Leon in Spain.



S. LEANDER. ARCHIEP. HISPALENS. ORD. S. BEN

In Legionens. Clauis Monasterio non tantum virtutib; sed literis etiā ac libris scribitur operū nauat. Stylerim. Arianā heresim confect; S. Hermenegildū ad ultimū pro Fide suppliciu fortiter subeundū exhortat. Reccaredū cum tota virigotiorum gente ad Ecclesie causam reducit vere magnus Hispan. Apostol.
J. Umbach del. B. Nothmann sculp.

to the Bishop, drove him into exile. This punishment our Saint cheerfully endured. His reward soon came in the conversion of Hermenegildus, the elder of the king's two sons, who was so strengthened by S. LEANDER's exhortations that he even laid down his life for the Faith. Devoured by remorse, King Leovigildus recalled the Bishop, and confided to him the task of instructing his remaining son, Reccaredus. This duty he performed with such success, that not only did Reccaredus abjure his former heretical views, but, when he came to the throne, he issued an edict that the Visigoths should leave the kingdom if they did not purge themselves of Arianism. The whole nation submitted. To S. LEANDER's labours and arguments is due the entire credit of this glorious triumph. This great Saint, whom Spain honours next to her Apostle, S. JAGO, or S. JAMES, died A.D. 596.

S. Oswald, Bishop.

FEBRUARY 28TH.



OSWALD was the nephew of S. ODO, Archbishop of Canterbury, and was brought up under his care. The Primate saw that his nephew was taught rhetoric, philosophy, and the Sacred Scriptures; but he laid especial stress on the cultivation of virtue. After his education was finished, OSWALD was appointed one of the Canons of Winchester. The dignity of his character, the regularity of his life, and the fervour of his piety won for him the affection of all. Accordingly it was not long till he was placed over his colleagues as Dean. The careless and loose living of the other members of the Chapter was a source of constant disquietude to the Dean, and at length, fearing for himself the wrath of Heaven, he laid the matter before ODO, and told him how he was minded to embrace the life of a Religious. The Primate approved of his resolution, and gave him a letter of recommendation to the Monastery of Fleury, then one of the most famous houses in France, and honoured besides by the possession of some of the relics of S. BENEDICT. Being admitted to this house, it was wonderful to see how he, who lately was surrounded by attendants, performed most scrupulously all the duties of a lowly monk.

The fame of OSWALD'S sanctity spread throughout France, and at last reached England. ODO was desirous that he should return

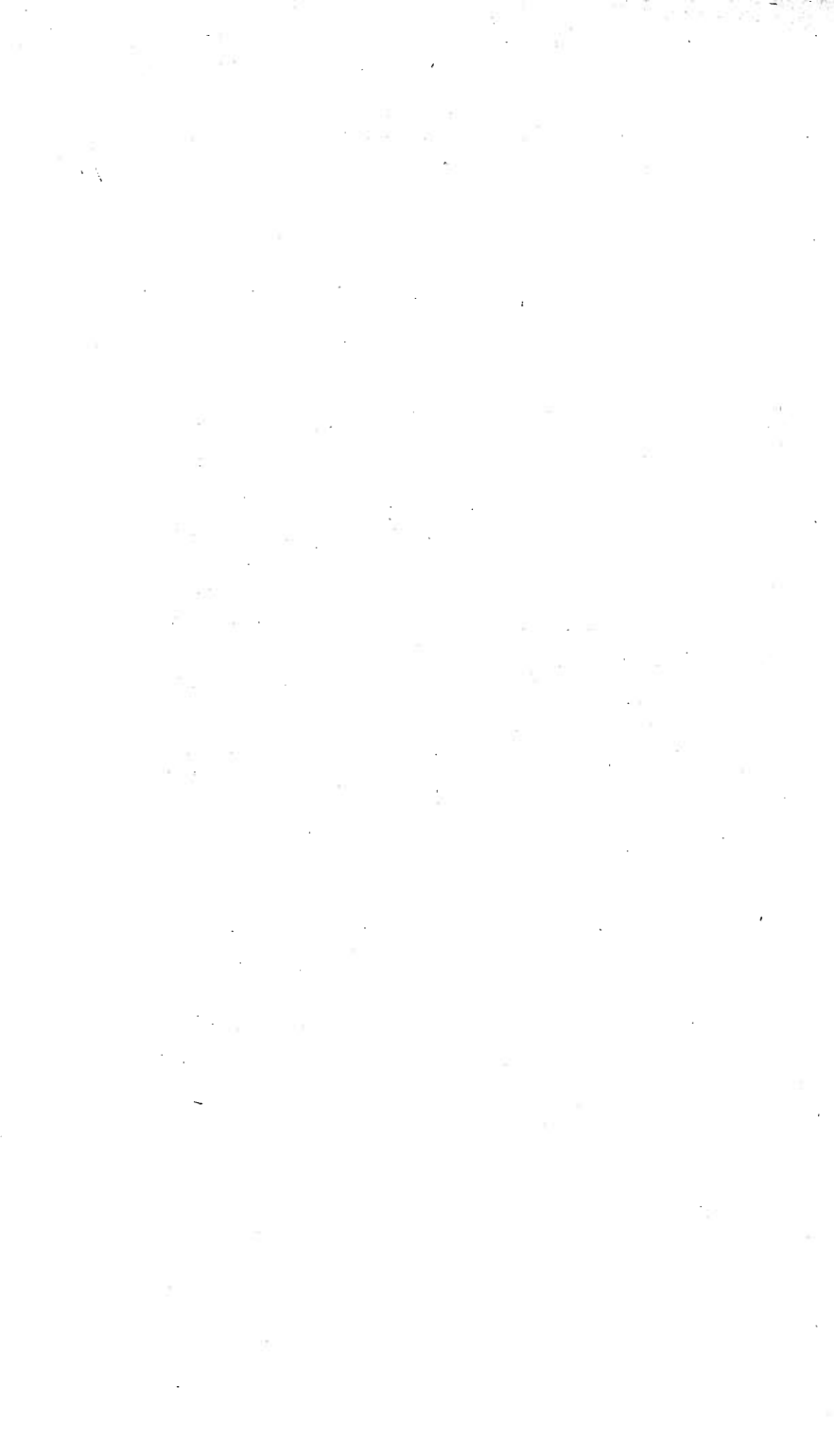


S. OSWALDUS EP. WIGORN. ORD. S. BEN.

Ut Clerum à concubinato penitus purgaret, septem Monasteria moliebatur fremē-
te licet damone, qui idcirco quadrum saxi insecūit, cui movendo 80. viri pares non
fuēre; mox tamen ductā Cruce nullo labore motū. Eodē modo navē pelago cōmissam
iam iamq; fluctib; involuendā, salva servavit, nullā rei aut hominis jactura.

J. Umbach del.

S. Kilian sculp.



and give his services to his native land. The Monks of Fleury, though very reluctant to part with OSWALD, could not refuse the prayers of the mighty Archbishop; so our Saint returned to England, but arrived too late to close his uncle's eyes. S. DUNSTAN, who succeeded S. ODO, received OSWALD most graciously, and used his influence with King Edgar to have him made Bishop of Worcester. At this time the lives led by the secular clergy were exceedingly lax. To enforce celibacy, the new Bishop erected seven monasteries, into which the best of the clergy were drafted, and to them were entrusted all parochial duties. He even turned into a monastery the palace in which the Bishops of Worcester had hitherto dwelt, and there, among his monks, the Bishop led the solitary life as often as his pastoral cares permitted.

A miracle showed how pleasing to Heaven, and how distasteful to the Evil One, were the reforms of S. OSWALD. A square block of stone, required for one of the monasteries which the Bishop was building, resisted the efforts of all the workmen (some say there were eighty of them) to move it. They tried again and again, to no purpose. In their amazement at not being able to stir the stone, which ten men, they thought, could easily lift, they had recourse to the Bishop. Falling on his knees in prayer before the stone, OSWALD saw seated on it a devil, who mocked at all the exertions of the workmen. The sight of the Cross drove the demon away,

and the stone was then, without any difficulty, placed in its proper position.

So successful were the zeal and energy of S. OSWALD, that King Edgar, on the suggestion of S. DUNSTAN, obliged him to undertake the charge of the Archiepiscopal See of York also. Both these dioceses he governed to the lasting benefit of both Church and State.

On one occasion, when the Bishop happened to be walking on the bank of the Severn, the monks of his Cathedral at Worcester embarked on board a boat, being about to proceed on some journey. Before the boat had gone far, it sprung a leak, and began to settle down in the waters. The monks shouted to their Superior for help, and he, pitying their danger, held out his crucifix towards the sinking vessel, when lo! it returned to shore without the loss of a single life.

So carefully did Divine Providence keep watch over our Saint, that he had a premonition of his death. Thereupon, having called together his monks, he told them what was at hand, and having taken to his bed, he received the Sacraments of Extreme Unction and of the Blessed Eucharist. Meanwhile day grew on to evening, and evening to midnight, when the Monastery resounded with the voices of the monks singing in choir. The dying Bishop rose from his sick pallet and took his place among them—the Almighty allowing this intermission of his illness in order that he should spend the rest of the night in prayer. At dawn,

according to his daily custom, he washed the feet of twelve beggars, and then, while reciting the *Gloria Patri*, &c., with which he usually concluded the washing, he fell lifeless at their feet, A.D. 992.

Index of the Saints for March.

DATE		PAGE
1.—S.	SWITHBERT, BISHOP - - -	289
2.—S.	ALBIN, ABBOT <i>and</i> BISHOP - -	294
3.—S.	HUNEGUNDE, EMPRESS - - -	301
4.—S.	RUPERT, ABBOT OF TUY OR QUITE -	304
5.—S.	WINWALOC, ABBOT <i>and</i> PRIEST -	308
6.—S.	JUDICAEI, KING <i>and</i> MONK - -	315
7.—S.	FRIDOLIN, ABBOT - - -	318
8.—S.	WINOC, ABBOT - - -	325
9.—S.	FRANCES OF ROME, WIDOW - -	328
10.—S.	ATTALA, ABBOT - - -	332
11.—S.	TILLO, ABBOT <i>and</i> HERMIT - -	339
12.—S.	GREGORY THE GREAT, POPE - -	345
13.—S.	PAUL, BISHOP - - -	350
14.—S.	MATILDA, EMPRESS - - -	357
15.—S.	ZACHARY, POPE, O.S.B. - - -	360
16.—S.	JINA, VIRGIN <i>and</i> RECLUSE - -	366
17.—S.	GERTRUDE, ABBESS OF NIVELLE -	373
18.—S.	ANSELM, BISHOP OF LUCCA - -	376
19.—S.	WULFRAN, ARCHBISHOP - - -	383
20.—S.	LEUTHBERT, BISHOP - - -	389
21.—S.	BENEDICT, PATRIARCH OF MONKS -	392
22.—S.	LEUPICINUS, ABBOT AND HERMIT -	399
23.—S.	ROMANUS, HERMIT <i>and</i> MONK - -	402
24.—S.	EUGENDUS, ABBOT - - -	409
25.—S.	HUMBERT, ABBOT - - -	412
26.—S.	LEUDGERUS, BISHOP - - -	419
27.—S.	RUPERT, ARCHBISHOP OF SALZBURG -	422
28.—S.	LEVINUS, ARCHBISHOP <i>and</i> MARTYR -	426
29.—S.	EUSTATIUS, ABBOT - - -	433
30.—S.	ALDEGUNDE, ABBESS - - -	436
31.—S.	GUY, ABBOT - - -	443

Saints of the Order of S. Benedict.

S. Swithbert, Bishop.

MARCH 1ST.

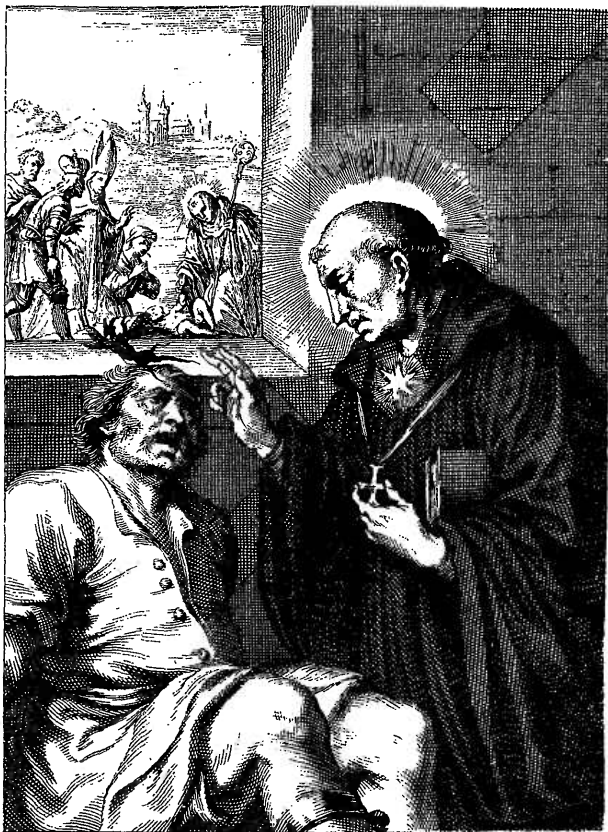
IT often happens that the Almighty gives signs beforehand of those whom He intends to do His work successfully on earth. This happened in the case of S. SWITHBERT. His mother, Bertha, was the wife of Sigebert, a Prince among the English. Being long childless, she besought God to grant her a son, whom she would dedicate to His service. Her prayers were heard; and some time before the birth of her child, while lying half asleep in her chamber, a bright star seemed to her to rise in the clear sky, its rays extending in one direction towards Germany, and in the other towards France; it seemed then to sink into her bosom. S. AIDAN, the Abbot of Lindisfarne, whom Bertha consulted about this vision, prophesied that the child she was about to bring forth would carry the light of the Faith to the countries which the rays of the star appeared to reach.

At the age of fifteen, the noble ythouh took the monastic vows in the Monastery of

Bardney; and, after a nine years' training in the rule and discipline of the Order, he was ordained priest. Soon his piety and holiness were so famous, that he was chosen Abbot of Dacre; but, fired with zeal for the conversion of souls, he went as a missionary to Germany.

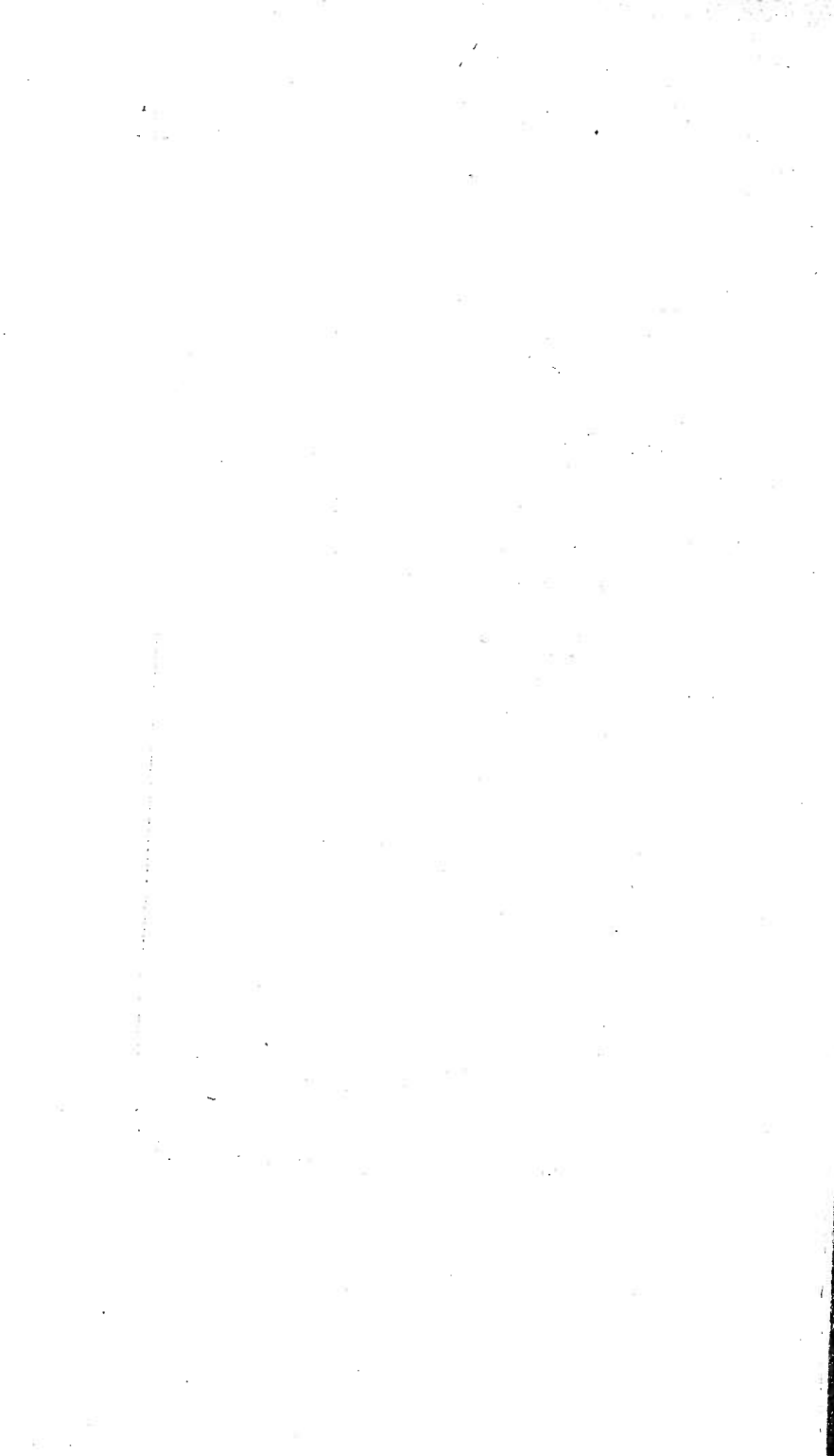
Now the truth of the prophecy of S. AIDAN was seen. The inhabitants of Germany at this time were sunk in idolatry. They refused to listen to S. SWITHBERT, and even threatened him with death unless he could restore the sight of one Giselbert, who had been blind from his cradle. The Saint entreated the Almighty to have pity on the heathens, and, by giving sight to this blind man, to turn their hearts to the true God. When his prayer was ended, and he had made the sign of the Cross on the eyes of Giselbert, the blind man saw. This miracle, having been wrought in the presence of his countrymen, caused such numbers of them to become Christians, that a Bishop was soon needed to safeguard the souls just saved from idolatry. The unanimous choice of both missionaries and people fell on SWITHBERT. Immediately churches began to rise on all sides. Even the tribes most addicted to Pagan rites were soon won over by other miracles.

He restored to life, at the prayers of his mother, Splinterus, a youth of noble family, who was drowned while sailing down the river Rhine. In another case the Saint cast out a devil, by which Eteltherus, a Prince among the Boructuarii, was possessed. Thus



S. SWITBERT⁹ EPS WERDENS. SAX. WESTPHAL. APLS. ORD. S. B.

Matri ipsius gravida visa est stella in thalamum suum delabi, duobz radijs Gallias et Germania^m illustrans. Adhuc in theatrali cenobio religiosa vota nuncupabat. Episcopus creat⁹ non u. na^m provincia sibi excolenda suscepit. idolis ubiqz bellu^m indixit. prima nobilitatis pue. in Rheno submersu^m in vita^m reuocauit, aliqz stupenda patrauit verus Iesu Christi Episcopus



far most of the peoples of Germany had been converted from their heathen practices.

To fulfil S. AIDAN'S prophecy, it now remained that S. SWITHBERT should do good in Gaul. By the Divine guidance he came to Cologne, where then dwelt Plectrude, the wife of Pepin, Mayor of the Palace and Ruler of France. She was separated from her husband, because he was living in concubinage. It chanced just at this time, that one of the members of an embassy, sent by Pepin to Plectrude, was suddenly seized with a dangerous illness. SWITHBERT was hastily summoned by the Queen, and by his prayers saved the officer when at the point of death. The grateful Plectrude presented the Bishop with the town of Werda on the banks of the Rhine. Here a Cathedral and Monastery were soon built. The example and the teaching of the Monks, trained in the Rule of S. BENEDICT, prevented the newly-converted tribes from lapsing into their former errors.

On his return from a mission to Pepin, on which he had been sent with Agilulph, the Archbishop of Cologne, SWITHBERT felt his work was done. Retiring to a Monastery, he prepared himself for his end by watching, by prayer, and by fasting. Warned by an angel of the exact hour of his death, he called his brethren around him, and, after exhorting them in earnest and touching language to live up to their Rule, he breathed his last on the 1st March, A.D. 717.¹

¹ Butler says A.D. 713.

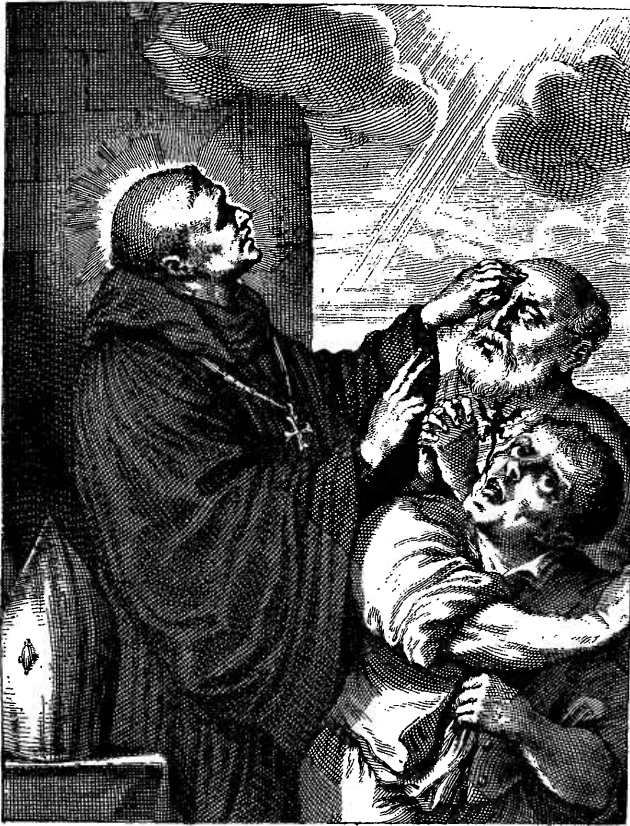
S. Albin, Abbot and Bishop.

MARCH 2ND.



EVER does piety produce more glorious fruits than when it has been implanted in earliest youth. At a tender age S. ALBIN fled from his home—it was a noble and a wealthy one, just by the shores of France, where they are washed by the British Sea—and wedded the glory of a long and distinguished line of ancestors to a Monk's cowl at the Monastery of Tintillac.¹ The youthful novice spent his nights in watching, fasted whole weeks together, and mortified his flesh with the scourge; but the virtue wherein he shone most was that of obedience. Once in the midst of a storm of thunder and rain, so violent that those out of doors who were tending the flocks had to flee for their lives to the nearest shelter, ALBIN was bidden to deliver a letter at a considerable distance. Without a moment's hesitation he set out, intent only on executing his orders. Though the very floodgates of heaven were opened, he reached his journey's end—to the amazement of all—dry of foot and without a single drop on his garments. Such obedience marked out one who was fit to rule others and to inspire them by his example. So, a few years having elapsed, we find ALBIN Abbot of his own Monastery. His rule of twenty-five years was so successful, that all who were brought under his influence tried to emulate his virtues.

¹ Butler calls this monastery Cincillac, afterwards Tintillant.



S. ALBINUS ABB. CINCILLAC. ET EPS ANDEGA. ORD. S. BEN.

Tenerè atate Mundum fastidians inter Monachos nomen professus est. Abbas factus Regularis disciplinæ speculum alijs sese obiecit. Ad cathedram Episcopatûs erectus nihil de vitæ rigore remissit, sed omnium virtutum radios velut alter Phœbus longè lateq; dispensavit. Cæcis demum niacis prodigiose sanatis, mortuos etiam ad uitæ revocato ad Suzeros abiit A. C. 570.

So widely spread throughout France was ALBIN's fame for sanctity, that the Cathedral city of Angers, lately bereaved of its Bishop, besought him to fill the vacant throne. The new dignity brought no change in the strictness of his life. He still wore the monk's habit, and lived according to the rigorous discipline of his Order. As Bishop, he sternly chastised such of his subjects as were licentious; he fed the poor, and cheered the downcast. By the virtue of his prayers a son, just dead, was brought back to life, to the joy of his sorrowing parents. His prayers, too, healed the eyes of one who was blind through being possessed by a devil; and, in spite of the opposition of the Governor of the city, he, by a miracle, gave freedom to a number of wretched debtors, who were suffering undeserved tortures in prison.

Opposition to the Bishop's protection of the afflicted brought signal punishment. *Ætherea*, a woman of noble rank, being suspected by King Chilperic of some plot against him, had been thrown into a dungeon, and lay for a long time there in the midst of the most loathsome surroundings. On one of his errands of mercy, the good Pastor found her, and, after encouraging her with good words, said: "Come, *Ætherea*, follow me." She gladly obeyed, and was going with her protector, when one of the guards, with foul abuse, tried to drag her from the Bishop's side. S. ALBIN merely breathed in the soldier's face, when the latter fell dead. This so terrified the rest of the guards, that no further resistance was offered, and the

unhappy Ætherea was released from her cruel captivity.

It was not only against the King's soldiers, but against the King himself that the Saint's power was shown. Chilperic, on one occasion, so far forgot the respect due to the Bishop, that he went hunting on a day on which S. ALBIN had asked for an audience. In the chase the King came to a spot where the road divided in two—one path leading to where the Saint was, the other towards the haunts of the game. On reaching this spot, the King's horse refused, spite of whip and spur, to proceed on the way the King wished to go in pursuit of the game. Another horse was mounted with the same result. Then, remembering the Bishop, and overcome with penitence, Chilperic wheeled round his steed, which willingly bore him, swift as the wind, to ALBIN's presence.

After a long life, spent in good works and blessed with many manifestations of the Divine approval, S. ALBIN died, in his eightieth year, about A.D. 570.¹

¹ Butler gives A.D. 549 as the date of S. Albin's death.



S. KUNEGUNDIS HENRICI, S. IMP. CONIUX VIRGO.

*Quæ ut calomniæ de violato toro dilueret, fidemq; Casari Murto probaret, ignitis
vomeris nudis pedib; illæsa calcavit, mortuo S. Henrico, Christo celsæ Imperæ-
trici in Monasterio Confugienti Ord. S. Bened. Bambergæ ab Ipsa condito nu-
perit. a qua magnus prodigijs honorata Obijt A.º Salutis 1040.*

J. Umbach del.

2. xliia. sc. fr.

S. Kunegunde, Empress.

MARCH 3RD.

O more precious offering can be made by a holy woman to her Creator than that of her virginity, and this was the offering that S. KUNEGUNDE tendered to her Maker, under circumstances which enhanced the value of the gift.

The daughter of noble parents—some authorities say her father was Sigefrid, Prince of Metingow in Lorraine, others the Count Palatine—she was trained from her earliest years in pious works. On her marriage with Henry, afterwards Emperor and Saint, both her spouse and herself vowed that they would, in honour of our LORD and HIS BLESSED MOTHER, preserve their virginity inviolate, and live together as brother and sister. This chaste union they maintained untarnished for several years, till the Evil One, envying such perfection, caused rumours to be spread about the palace that the Empress was unfaithful. Henry, certain of the purity of his wife, and relying on God, the Protector of innocence, determined, in order to silence the voice of slander, that the Empress should submit to the ordeal by fire. In the presence then of the crowded court S. KUNEGUNDE walked with bare feet over red-hot ploughshares, and suffered not the slightest hurt.

In thanksgiving for this miraculous proof of her innocence, both Henry and KUNEGUNDE made most liberal grants to the Church; and there were few religious houses within their

dominions that did not benefit by their bounty. To our Holy Father, S. BENEDICT, S. KUNEGUNDE gave special honour. Several monasteries and convents were built, where both monks and nuns, bound by the Rule of the Order, were to offer, day and night, prayers for the salvation of herself and of Henry. To the poor also she devoted herself; every day she both fed and clothed a crowd of the needy.

When Henry died, broken down by the cares of empire, KUNEGUNDE, after piously interring his remains at Bamberg, resolved, now that she was freed from the ties of matrimony, to become literally the bride of CHRIST. During Henry's life she had erected at Kaffungen a nunnery, the church of which was not yet consecrated. On the day appointed for the consecration, while the Bishops, who were present in large numbers, were officiating at the ceremony, the Empress, clad in her imperial robes, advanced to the altar, and laid down the crown and royal purple. Then she put on the Nun's lowly habit and veil, and, amid the mingled amazement and admiration of all, took the sacred vows.

Once a nun, there was no duty of her holy calling that she did not scrupulously fulfil. Her food was of the coarsest; she prolonged her fast to the second day, spent the night in prayers and watching, and insisted on performing the most menial offices. In these good works and mortifications she passed the last fifteen years of her life.

When, worn-out by such severe labours, she

was nearing her end and was now almost at the last breath, her Sisters placed beside her bed a gold-embroidered garment, in which they intended to lay her out as befitted her imperial rank. Deeply hurt, she asked, what had she, the humble handmaiden of CHRIST, to do with such finery; and she would not rest till they promised to bury her in her habit. She died on the 3rd March A.D. 1040. Her body was laid beside that of her sainted spouse at Bamberg, and her sanctity was attested by the numerous miracles worked at her tomb.

S. Rupert, Abbot of Tuy or Duite.

MARCH 4TH.

WONDERFUL are the miracles effected by the intercession of the BLESSED MOTHER of GOD, even in the most unpromising subjects. S. RUPERT, a youth of noble ancestry, who joined the Order of S. BENEDICT at the Monastery of Oesbruck, while observing to the letter the Rule of the Order, was so dense as regards acquiring knowledge, that he was called "The Ox." No matter how hard he tried, his efforts were in vain. In his despair he turned for help to "The Mother of Mercy," "The Seat of Wisdom;" and vowed that, if she would only obtain from her Son that He would remove the clouds that darkened his brain, he would devote all his energies, everything he wrote and said, to her service. The suppliant's prayers were heard. All at once his mental faculties cleared, and he was able, with the greatest ease, to apprehend and retain whatever he heard or read. His days and nights were now given to the study of Holy Writ, and, as the first fruits of his newly-born genius, he adapted with wonderful skill Solomon's "Canticle of Canticles" to the praise and glory of the Virgin.

This sudden access of brilliancy excited at first the wonder, and then the jealousy of his contemporaries, which RUPERT bore with patience, till his appointment as Abbot of his own Monastery of Tuy or Duite enabled him to turn his attention solely to the

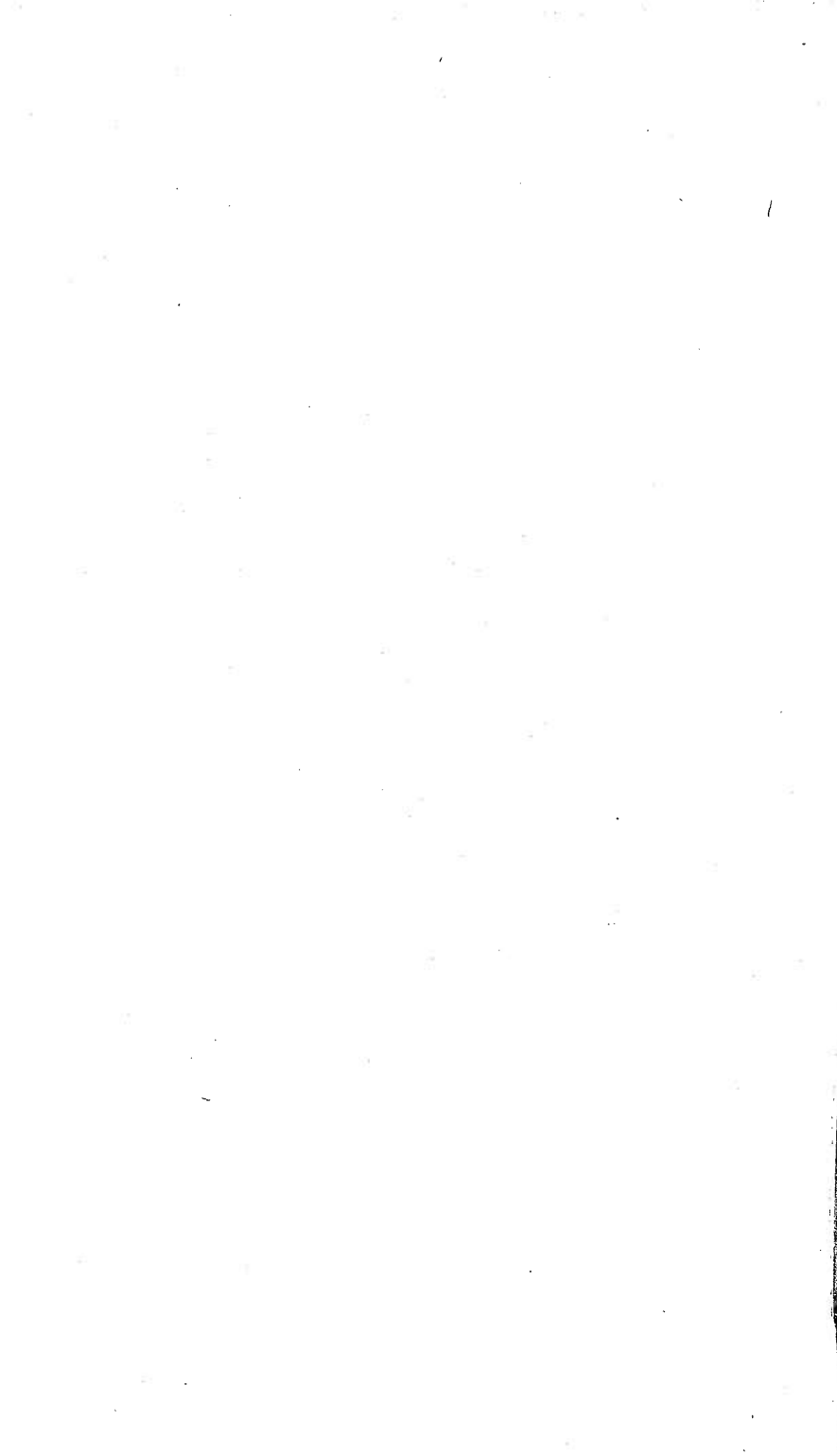


RUPERTUS ABBAS TUITIENSIS ORD. S. BEN.

Tam boni cerebri fuit, ut bonè dicerent, sed quam noverca natura negavit sapientiam, à Matre Sagenae exoravit egregia sanè usurâ; hæc enim pro humanâ dationem debet, cuius Opera divino Spiritu plena Christi Ecclesiam ultra omnem modum honoratam vixisse feruntur. Obijt circa A. C. 1130.

J. Vindani. del.

B. Kilian. sculp.



interpretation of the Scriptures, and the strict maintenance of the discipline of his Order. He was held in the greatest respect by Frederick, the Archbishop of Cologne, who considered him the most profound commentator on both the Old and New Testaments, and the most conscientious guardian of the Rule of S. BENEDICT. It is said that even in his sleep his tongue and lips were seen to move, so that his brain seemed to be always working under the Divine inspiration. The performance of many miracles also showed that S. RUPERT had won the favour of the Almighty. After a life of unceasing study and labour, he died on the 4th March, A.D. 1130, and his remains were buried at Tuy.

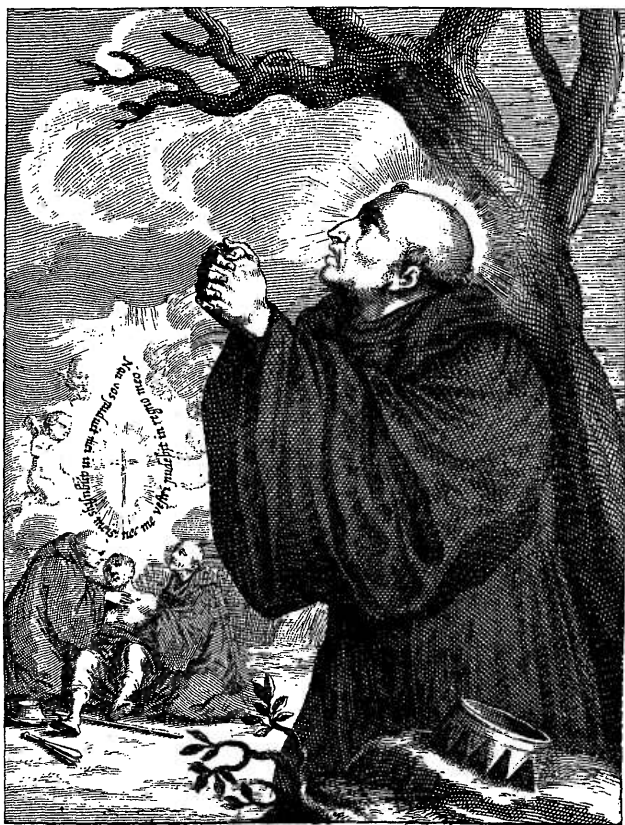
S. Winwaloc, Abbot and Priest.

MARCH 5TH.



THE best authorities state that S. WINWALOC joined the novitiate in one of the numerous monasteries that were erected in Britain by the Sons of S. BENEDICT. His father was Francon, a cousin of one of the reigning princes. As WINWALOC was intended for the religious life, his education was entrusted to a scholar who was distinguished for his great learning and virtue. Under this master our Saint made great progress both in his studies and in the exercises of piety. Signs were not wanting that WINWALOC enjoyed the special favour of Heaven, as the power of working miracles was granted to him at an early age.

The monastery in which he was professed as a monk was that of Necten. Here his life was most austere: the bed that gave him rest when he was wearied with long standing and prayer was made either of the rough bark of trees or of sand, with a hard, uneven stone for a pillow; his food, taken merely to assuage the pangs of hunger, consisted of vegetables and bread made of coarse barley meal. Wine he never touched, and during Lent he partook of food only twice a week. The Psalter he recited every day, a hundred times in the day-time and as often at night, all the time on his knees. Meanwhile so famous were the cures he effected, that numbers of the lame, the blind, the deaf, and those otherwise afflicted, flocked to him from all sides.



S. WINWALOCUS, PRESB. ORD. S. BENED.

Cum B. Etalbino Diacono Christum leprosi personam ferentem in via offendit. miserè clamā-
tes, se iuvare non posse, nisi quis saniem e natibz sibi molliter ex fugat: quas dum generose pren-
sat Winwalocus mirabile lapillū extraxit: thezaurum sanæ facinæ, ab ipso Christo comendatum.
Pulchrum postea certamine inter has SS. erat, utroqz causâ præstiti beneficii à se in alteram moliente.

When WINWALOC was living under the rule of the Abbot, S. SIMILIAN, his charity and self-sacrifice were put to a test, from which he came forth with increased glory. Once, when returning in the company of S. ETHBIN, a monk of the same monastery, from a place in the country where they had been offering up the Holy Sacrifice, he found lying by the roadside a leper, who piteously begged for relief. To their inquiries as to how they could help him, the wretched man, who appeared to be at the last gasp, replied that the foul matter which stopped his nostrils was suffocating him, and he entreated them in God's name to remove it. WINWALOC attempted to get it away with his fingers, but failed owing to the great pain he caused the sufferer; so he applied his lips to the loathsome place, and sucked away the fetid pus. While the Saint was cleansing his mouth, a beautiful pearl fell from his lips to the ground; and at the same time a cross, shining through the whole sky, appeared over the head of the leper. Then the sick man, casting off his leprosy, and shining now more radiant than the sun, turned to WINWALOC and said: "Since you have not been ashamed of Me on earth, I shall not be ashamed of you in Heaven." Forthwith our BLESSED LORD, for it was He Who had assumed the shape of the leper, ascended to heaven, accompanied by choirs of angels.

WINWALOC had not yet completed his fiftieth year when his Guardian Angel warned him that his end was approaching. When the destined

hour arrived, he summoned all his brethren to the Church; and, after celebrating the Holy Mass, he breathed his last, still standing at the altar. His body, which at first was interred in his own Monastery, was afterwards, owing to the invasions of the Northmen, removed to Flanders.





S. JUDICAEL REX ET MON. ORD. S. BEN.

A deo mundo dat9, ut cōfiteret, etia9 in stulis diversiari pietatē posse: Cū enim viginti liberos procreavit, omnes tamē post fata in Tabulas Divorū sunt relati. Ipse rerū mundanarū satur, et Regni pertēsus, illud in filios natu majores vehementer reluctantes conjecit, postea Monitū S. Maini ingressus.

Umbach del.

Waldrich sculp.

S. Judicael, King and Monk.

MARCH 6TH.

UDICAEL, King of Armorica or Brittany, seems to have been given to the world for a shining example of how virtue can flourish amidst all the temptations of a palace. Ascending the throne towards the beginning of the seventh century of our era, he showed himself in all respects a perfect ruler. In him his people saw a wise care for their welfare, an utter disregard for the pomp of a court, justice tempered with mercy, a love of peace. Little wonder, then, that he was the pride of his countrymen, the glory of Brittany, and the pillar of the royal house.

Bertela, the royal consort, vied with her spouse both in virtues and in promoting the prosperity of the kingdom. Their union was blessed with unusual fruitfulness, Bertela having borne to her husband twenty children. All of these were so carefully brought up, so piously instructed, both by precept and example, that we find the Church, after they died, inscribed their names, as well as their father's, on the roll of those who have entered into the possession of the kingdom of Heaven.

When some of his male offspring were old enough to wield the sceptre, their father summoned them to him, and disclosed a project he had long meditated. This was no less than to resign into the hands of the two

eldest sons the kingly power. They were either to divide it between them, or to exercise joint rule. His object, JUDICAEL explained, was to become a monk, and to give to God the few years that remained to him, as he knew that the helm of state could be safely entrusted to them, trained as they were by himself and their mother.

Instead of ambition, the young princes exhibited an affectionate rivalry as to which should decline the honour; for, like their father, they too longed for the monastic state. Judicael, the eldest, sought to shift the burden of royalty on to the shoulders of Jodoc, the second son, and Jodoc in turn wished Judicael to be king. As neither was willing to give up his desire for the religious life, at last, on the intervention of the nobles and at the bidding of his father, Judicael was obliged to take up the reins of government.

The aged King then retired, amidst the loud lamentations of his people, to a monastery, then called Majanus, where, by a life of humility and manual labour, he endeavoured to remove any traces of pride and haughtiness that he might have unwittingly contracted while on the throne. His delight was to perform the most menial offices—to clean kitchen utensils, to cut and carry wood for fuel, to wash the feet of his brethren—so much so, that he begged his Superior that he might be permitted to spend the rest of his days amongst the meanest servants of the monastery. It is not necessary to mention the fasts, the watch-

ing, and the discipline with which he daily mortified himself.

After setting such a glorious example of virtue, good works, and humility, S. JUDICAEL died a most holy death on the 6th March, A.D. 660.

S. Fridolin, Abbot.

MARCH 7TH.

AMONG the many saintly missionaries Scotland sent forth to spread the light of the Faith among the Pagan peoples of Germany, one of the most famous was S. FRIDOLIN. He was the son of Conran, the King of the Scots, and received a careful education suitable to his rank. The Court, however, offered too little scope for the zeal for religion which burned in the heart of the young prince. Joining the Order of S. BENEDICT, he devoted himself earnestly to the observance of its discipline. When he had perfected himself in all monastic duties, FRIDOLIN sought a wider sphere for his energies; so he set out, as a soldier of Christ, to wage war on idolatry and heresy. Journeying far and wide, he everywhere drove out false gods, and at length reached Germany.

The inhabitants of Strasburg in Alsace—some of whom were heathens, others tainted with the Arian heresy—were the first in Germany to benefit by his mission. There having extirpated both idolatry and heresy, he then proceeded to convert the tribes on the Rhine and the inhabitants of Glaron and Rhaetia. Among them, by the blessing of God, his efforts were crowned with like success. At Seckingen he built religious houses, both for men and for women, who, trained up according to the Rule of S. BENEDICT, would assist him in preaching the Gospel. With a chosen band of his Monks he next carried the



S. FRIDOLINUS ABBAS ORD. S. BEN

*In Scotia Monach, omnibus numeris absolut, Rhenanos, Rhætos, Burgundios, Gr-
sones ad Chriana Castra traduxit. Rhenum fluvium, ut Monasterij suis adversus
hostes munitum esset, aliorum vertit. Ursionem Ducem e sepulchro vocatum,
et per 6. milliaria deductum ad causam dicendam procerum conventui sistit.*

Vnbach del.

Waldrich sculp.



standard of the Cross into Burgundy and the Grisons. The Almighty assisted his victorious progress by many miracles.

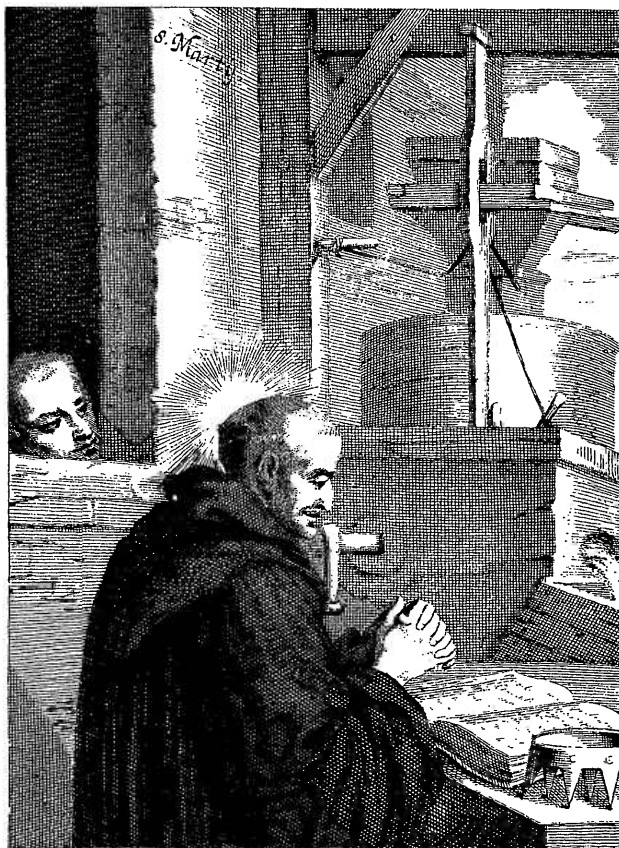
It chanced that the barbarous tribes from the North had invaded the districts near the Rhine, and were devastating the country on all sides. The Monastery of Seckingen stood quite exposed, in open ground, and it seemed that unless the Monks fled they would themselves be butchered, and their home reduced to ashes. In this extremity S. FRIDOLIN by his prayers to Heaven so prevailed, that the Rhine, which ran with strong stream straight past the monastery, altered its course, and, flowing round the sacred buildings, placed its protecting waters between them and the enemy. The barbarians fled panic-stricken at this prodigy.

As the lands attached to the Abbey were hardly sufficient for the support of the brethren, Duke Ursio, moved by the holy life of the monks of Seckingen, made a grant to FRIDOLIN of all his possessions. When Ursio died, his brother Landulph, who had long looked with greedy eyes on the estates of Ursio which the monks were enjoying, demanded that they should be restored, asserting that the lands were given as a *precarium*—that is, a gift which could be resumed by the donor at his pleasure—and when the Abbot refused, he was summoned before the assizes of the province at Rankovilla. FRIDOLIN was in great straits, as Ursio, the only witness who could testify to the conditions of the grant, was dead, and there was no deed nor will to produce. Again

the Saint had recourse to the Almighty. In answer to the prayers which he fervently poured forth before the tomb of Ursio, the tomb opened, Ursio came forth, and hand in hand with FRIDOLIN traversed the six miles that lay between the cemetery and Rankovilla. The entrance of the Saint, accompanied by the pale semblance of the deceased Duke clad in the cerements of death, struck such terror into the heart of Landulph, that he not only withdrew his suit against FRIDOLIN, but even made over to him, as a peace-offering, the inheritance of all his own lands. Then Ursio vanished from sight.

The death of this great Apostle of the Germans took place at his own Monastery of Seckingen about A.D. 560.¹

¹ According to Butler he died A.D. 538.



S. WINOCUS ABBAS VORMHOLTENS. ORD. S. BEN

Educta quādam Regiam Matrem infantia cum alijs tribus Jesu Christi amore patriam
fugiens disciplina S. Berthini se submisit ubi Canones probe addiducit. Prior consti-
tuitur, dein Abbas: quic tamen in munere nihil de vernulis ministerijs remisit; nam
et molani trusatilem usq; ad finem vitæ versavit, utramq; clausit. *Sto 73 b.*
Imbach. 1861. *Walderrich. 1861.*

S. Winoc, Abbot.

MARCH 8TH.

FORTUNATE is the royal house that can boast of all its members being one, not only in kin and affection, but in grace, innocence, and sanctity. To

S. JUDICAEL, as we have seen, the blessing was vouchsafed that all his children were numbered by the Church among the Saints. S. WINOC was one of the youngest of these children, and at the time his father betook himself and his grey hairs to the Monastery of Majanus, he was yet a boy. The example of his father and the teaching of his mother, Bertela, urged him, as soon as he was old enough, to forsake the splendour and temptations of the palace for the service of CHRIST.

So, accompanied by three noble youths of his own country, he crossed to France, and thence proceeded to Flanders. Before setting out, the four comrades agreed that they would not separate. As they did not consider themselves mature enough either in age or mind for the hermit life, they determined to prepare themselves for it by embracing the monastic state. They took their vows at the Abbey of Sithien,¹ then governed by an Abbot, S. BERTIN, who was celebrated among all the Prelates of Flanders for the holiness of his life and the strictness of his discipline. Under his wise guidance they applied themselves to the observance of the Rule and the cultivation of

¹ S. Omer.

virtue with such zeal, that in a few years their piety was the admiration of all. When they had thus proved themselves, S. BERTIN permitted them to retire to a lofty and precipitous mountain on the borders of the Morini. On the top of this, out of rough beams were constructed four rude cells, where our Anchorites shut themselves up, and carried on the fight with the Evil One by long fasting, frequent scourging, and meditation.

So rigorous and holy a life could not fail to attract attention. Hermarus, a man of noble lineage and large possessions, was so affected, especially by the example of WINOC, that he offered to S. BERTIN an estate for the erection of a monastery on condition that WINOC should be its head. BERTIN agreed, and the monastery was built by Hermarus at his own expense. Prior of this new foundation, Wormholtz, WINOC strictly fulfilled the rule of monastic life, not only as regards religious exercises, but in tilling the fields and other domestic labours, in order to provide food both for the Community and the poor.

The four brethren, who shared WINOC's exile from Britain and the mortifications of the hermitage, were now dead, when our Saint was appointed Abbot of Wormholtz. The new dignity brought no change in the humility and severe labours of his life. The Abbot relieved the youngest and meanest of his subjects of their tasks. He swept the floors; secretly in the night-time he cleaned the shoes of the brethren; he called them up for Matins; he

delighted in waiting on the poor at table, even washing their hands and feet. But the special task that he claimed for himself, as often as his other duties allowed, was that of turning a hand-mill, which ground meal and flour for the monastery.

His brethren often wondered how the labour of the Abbot alone could grind sufficient for both the Community and their numerous dependents. Wonder begot curiosity. One day one of the monks followed WINOC to the mill, determined to find out who or what helped the aged Abbot. Through a chink in the wall he saw WINOC stretched on the ground in fervent prayer, and meantime the mill kept turning without any human aid. God, who so rewarded WINOC's piety, that thrice as much corn was ground while the old man poured forth his soul in prayer, speedily punished this evil curiosity by striking the gazer blind. His shrieks brought the brethren to his help; they summoned the Abbot, and, through his intercession, the sight of the erring, too curious brother was restored by the Almighty.

This work of turning the mill was performed by S. WINOC right up to the last day of his life, which was the 8th of March, A.D. 716.

S. Frances of Rome, Widow.

MARCH 9TH.



FRANCES was born at Rome, A.D. 1384, a time when the See of Peter was rent by a great schism that lasted for thirty years. Both her parents—Paul de Buxa and Jacobella de Brossedeschi—were of noble family. From her infancy FRANCES shunned the amusements of children, sought solitude, and was ever stretching forth her hands to Heaven in prayer, calling on JESUS and MARY by name. She had not yet completed her fifteenth year when she was looking out for a convent in which to dedicate herself to God. However, it was otherwise ordained. FRANCES must be a pattern to Roman matrons: her example was needed to correct the corrupt morals of the time.

Wedded by the command of her parents to Laurence de Pontiniani, she, though at first grieved at having to abandon the religious life, proved a loving and most obedient wife. She always obeyed her husband's slightest call—no matter what her occupation was, religious or otherwise—and the merit of this obedience was shown to her. For once, when summoned away three times from reciting one verse in a Psalm of our Lady's Office, on her return she found the verse written in letters of gold. After she had carefully discharged her domestic duties, her aim was to find time for pious exercises. To gossip, sightseeing, entertainments, and fashionable dress she was utterly averse. During her husband's lifetime she



S. FRANCISCA CONGREG. OLIVET. ORD. S. BEN.

Magnum Nobilitatis Romanae ornamentum, quippe quæ ætius etiam in ælicijis fuit, atq; à Deo Archangelo Tutelari commissa, ad cuius radiantis vultum recitare Virgine Officium etiam nocte poterat. Ipsa cæli Regina sæpius aspectu suo eandem recreavit, Filiumq; ad amplexus et oscula obtulit, ut mirum non sit, terræ suos fautores addidisse, et uvas insolito tempore propinasse.

founded for women a House of Oblates under the Rule of our Holy Father, S. BENEDICT.

We are not surprised, then, to learn that after her husband's death she, in the guise of a humble suppliant, sued for admission to the holy Sisterhood. In the cloister she found the field for her labours that she had long desired. She gladly performed the lowliest offices; she ministered tenderly to the wants of the poor; she mortified her body with the greatest severity; she wore a garment of hair next her skin, and bound an iron girdle so closely round her waist, that, when she was bidden by her spiritual adviser to remove it, it had eaten into the flesh. Coarse herbs and vegetables were her only food; water quenched her thirst; her bed was made of rushes. She triumphed over all the temptations of the Evil One by the help of her Guardian Angel, on whose radiant countenance she was often permitted to gaze. While engaged in singing Office or in assisting at the Holy Sacrifice, she was frequently seized with ecstasy. Her love for the Virgin Mother of God was most ardent, and she was so highly favoured by the Queen of Heaven that on one occasion, as she was praying in her cell, Our Lady appeared to her bearing Her Blessed Son in her arms.

Favoured too in the manner of her death was S. FRANCES. She received a Divine intimation of the time at which it was to occur, and she passed peacefully away, like one in sleep, on the 9th of March, A.D. 1440.

S. Attala, Abbot.

MARCH 10TH.



ATTALA, who was born in Burgundy, received his education first at the hands of Bishop Arigius. When he had mastered all the usual elementary subjects, he applied himself earnestly to the study of rhetoric. By the favour of Heaven, however, the thought struck him that all the glory to be gained from eloquence was as nothing in comparison with his salvation. So he bade farewell to oratory, and betook himself to the Monastery of Luxeuil, then strictly governed, according to the laws of S. BENEDICT, by S. COLUMBAN. This great Saint immediately discerned the excellence of the youth's disposition, the rare candour and simplicity of character which shone in his countenance. Enrolled among the novices, ATTALA made such progress in virtues and learning, that COLUMBAN employed his services in tasks requiring special ability, and always kept him by his side. Hence it was that when COLUMBAN was driven from Luxeuil by the furious attacks of Brunechild, ATTALA was chosen as one of the companions of his exile. After long wanderings they found a resting-place in Lombardy by the banks of the River Bobio, where King Agilulph allowed them to erect a monastery. When COLUMBAN, worn-out by old age, summoned his brethren to his death-bed to receive his last instructions, he recommended ATTALA to them as his successor.

The new Abbot carefully carried out the

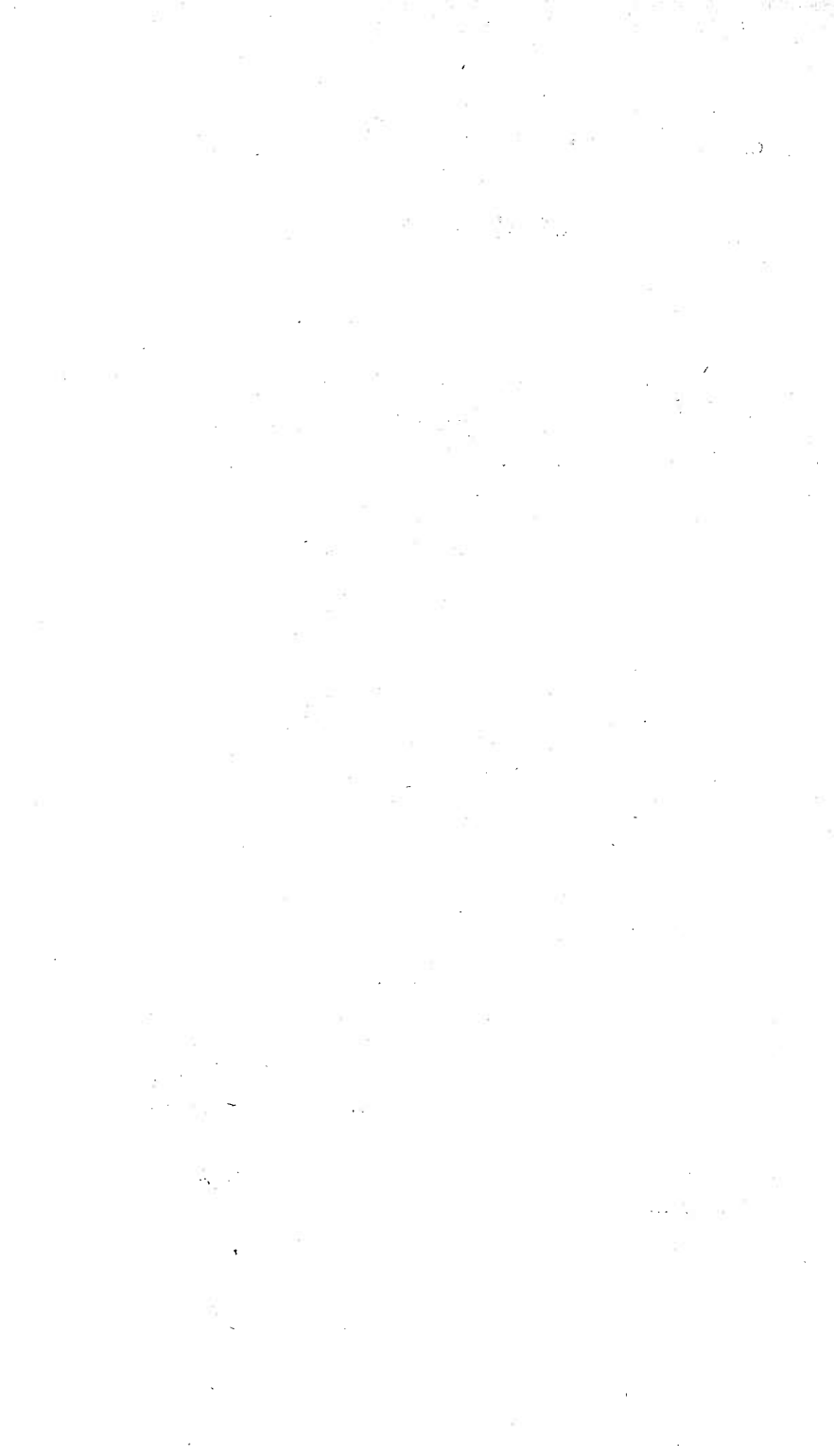


S. ATTALA ABB. BOBIENS. ORD. S. BEN

Religionis stipendia facturus S. Columbanus se tradit, eumq; in regimine sequitur. ubi vitam Monacharum ad unguem Regulæ exegit. Oscitantiam acriter castigavit. Puerum cum morte luctantem solo Crucis signo sanitati restituit. Fluvio molæ suæ iuviam minitanti, infixo terzæ per discipulum suum baculo, frenum iniecit.

Umbach del.

Waldenich sc.



rigorous system of his predecessor. Any apathy or laxity was punished with severity. Some of the monks murmured, and when the Abbot insisted on obedience, he spoke to deaf ears. To prevent their corrupting the rest of the community, he ordered the rebellious monks to leave the monastery. They, to account for their expulsion, described the Abbot as harsh and cruel; his rule was so inhuman that it had become intolerable. This calumny was soon punished by the Divine vengeance. Of the guilty slanderers, one was strangled, another shipwrecked, a third beheaded. The rest were so struck with terror, that they returned to Bobio, where, after making dutiful submission, the Abbot received them with open arms, and thenceforward had in them the most obedient of his subjects.

The favour of Heaven was shown to S. ATTALA by many miracles. Once when an overflow of the river threatened to sweep away the mill which COLUMBAN had built on piles close to the bank, the monks rushed for help to ATTALA. He, having confidence in the protection of GOD, gave his staff to one of his brethren, bidding him make the sign of the Cross with it on the bank, and then fixing it there, to command the waters to rise no further. The monk did so, and the river gradually sank back to its usual channel.

On another occasion, business brought ATTALA to Milan. There one of his friends met him, and invited him to his home. As they were entering the house, they found the whole

household plunged in grief, and the lady of the house frantically wailing, because her son had been seized with a sudden illness, and lay at the point of death. She besought the Saint to save her child. ATTALA, who had always shrunk from the notoriety caused by the miracles he had performed, told the parents to go with all their servants to the church, and there to offer up prayers for the recovery of the boy. In the meantime, he said, his prayers by the bedside would not be wanting. They readily obeyed; and, the house being now clear, the Saint took the hand of the dying boy, made the sign of the Cross on his forehead, and bade him be restored to sound health. When the boy recovered, the Saint fled, so anxious was he to escape the fame of his extraordinary miracles.

Thus distinguished for his miracles and the sanctity of his life, ATTALA grew old. To the very end he practised the severest mortifications, and before his death, which occurred A.D. 626, he was allowed a glimpse of Heaven, where he was soon to enjoy his everlasting reward.



S. TILLO ABBAS EREMITA ORD. S. BEN.

Miles sub hastâ à S. Eligio emptus, Solemniaci meliori servitute se Christo dicavit.
 Abbas factus non quievit, donec clavo et clavibus, totosq; Cætu valere iussis locum
 inveniret genio suo aptum. Vbi miram luctû luctat, spectra, lemures, paricos
 terrens, et mille idemonum sycofantiâs magnanimus athleta scuto crucis triumphavit.

ambrosi del.

Waldrich sculp.

S. Tillo, Abbot and Hermit.

MARCH 11TH.



IN one of the many wars between the Franks and the Germans, Clothair, King of France, invaded Saxony. The battle that followed was long and bloody, but at last victory declared itself on the side of the invaders. As was usual in those days, the prisoners were sold as slaves. One of these, conspicuous for his youth, grace, and splendid physique, attracted the notice of, and was purchased by, S. ELIGIUS, O.S.B., who chanced to come into the market-place. He took his captive to the Monastery of Solignac,¹ then recently founded by himself, and handed him over to the Abbot to be instructed in the Christian religion. This captive was S. TILLO. He soon saw the error of his heathen ways—all the Saxons at this time were Pagans—and eagerly imbibed the truths of the Gospel. ELIGIUS was so satisfied with his progress, that he took him away from the monastery to be one of his own household; in this lowly station he remained till S. ELIGIUS, on his consecration as Bishop of Noviomagus,² gave freedom to all his slaves.

When he obtained his liberty, TILLO returned to Solignac, and was admitted as a monk. His brethren were amazed at the

¹ In Haute Vienne.

² There were several towns of this name: Neufchateau-sur-le-Monson (Vosges), Neumagen-sur-la-Moselle (Belgium), Nymegen (Holland), Noyon (Oise), Castillon (Gironde), and Castlenau de Medoc.

earnestness and enthusiasm of one who was so lately a Pagan and a slave. None surpassed him in obedience, fasting, and prayer. He also devoted himself with the greatest assiduity to the study of the Sacred Scriptures. Such piety and learning recommended him to S. ELIGIUS for the priesthood; and further promotion was forced on him, much as his modesty long strove against it. On the death of the Abbot, Bishop ELIGIUS appointed his former slave to rule the Abbey of Solignac. The new Superior's mean origin might, at first, have naturally excited discontent among the more nobly born of his brethren, were it not restrained by obedience and monastic discipline; but the kind and prudent rule of TILLO soon won all hearts. Yet this was not the field he had marked out for his labours in the service of CHRIST. He longed to come to close quarters with the Evil One. Through respect for ELIGIUS, he was unwilling to lay down the charge that was laid on him. On the death of the Bishop, however, he gladly surrendered the keys of office and retired to the Auvergne mountains. In the midst of the precipitous and rugged cliffs he found a spot in which grew wild berries sufficient to give him food; close by there rose a clear spring, at which he could slake his thirst. There, having made himself a rude hut, our Hermit fought the good fight, and, safe under the protection of the Cross, he vanquished all the assaults of Satan.

As time went on, report spread abroad the

fame of the Anchorite of Auvergne—Paul he was called—and numbers joined him, till three hundred hermits, under his rule, prayed and mortified themselves in little cells scattered over the wild mountain-side. Yet nobody dreamt that the lowly hut of Paul sheltered the mitred Abbot of Solignac. Meanwhile his old subjects had not forgotten him. Night and day they besought GOD to give them back their Abbot. The Almighty pitied them; so one night an angel appeared to TILLO while engaged at his devotions, and told him to choose another to take charge of the hermits in Auvergne, and to return himself to Solignac. Such, said the Angel, was the will of Heaven. Accordingly, having summoned his followers, TILLO disclosed to them his name and previous rank, and repeated the message he had received. Then having, in obedience to the Divine command, chosen a new Superior for them, he left them, stricken with grief at his departure, and returned to Solignac. His arrival caused unbounded joy in his old home. The monks grasped his hands, kissed his hermit's cloak, and inquired the reason of his long absence. When he had related how he had spent the time during which he had been away, he insisted on being placed among the lowliest in the Community.

As, in the course of nature, his death could not now be far off, he asked of Gondobert, who was then Abbot, to allow him to withdraw to a more retired cell, where he could prepare himself for the last struggle. His

request was granted, and a small cell was built for him about five miles from the Monastery. In his ninetieth year he received a warning that the end was at hand; so he sent word to his brethren, and summoned Ermenus, the Bishop of Limoges, to give him the Last Sacraments. The Bishop at this time was sick in bed, and could not move unless when lifted by his attendants. By the kindness of the Almighty, however, strength returned to his limbs, and he was enabled to proceed with the community of Solignac to the cell of TILLO, there to perform the last offices for his old friend. After receiving the *Viaticum* and being anointed with the Holy Oil, S. TILLO gave back his soul to his Maker while his brethren were reciting the prayers for the dying. It is conjectured that his death took place towards the close of the seventh century after Christ, for he survived for many years S. ELIGIUS, who died A.D. 659, or 665.





S. GREGORIUS I PP. ECCLESIAE DOCTOR

Magna nomen egregius factus ē. adq̄, ab̄ variis Romae magistratus gessit. Positis namq̄ honoribus in Monasterio S. Andreae a se edificato Monachum Ord. S. Benedicti Caput Christiani Orbis factus, Ecclesiam totā Angliā et multis alijs partibus auxit infinitis beneficiis triumphavit. Morbis tandem fractus et excoecus vitam mortalem sustulit. A. 604. J. v. d.

S. Gregory the Great, Pope.

MARCH 12TH.



IT is the proud boast of the family of the Anicii that it has given to the world the two greatest luminaries of the Order of S. BENEDICT, namely, S. BENEDICT, the founder of the Order, and S. GREGORY THE GREAT, who, next to S. BENEDICT, was its chief benefactor. Of this illustrious family S. GREGORY was born in Rome about 540 A.D., his father being Gordianus and his mother Sylvia. The education he received was so thorough, and he applied himself with such diligence to his studies, that we are told that there was nobody at that time in Rome who surpassed him in learning. Consequently it is no wonder that we soon find him entrusted with various magistracies, and, after rapid promotion due to merit, finally appointed Prefect or Chief Magistrate of the City. All the dignity and splendour of this great office he soon gave up to become a monk. Before embracing the religious life, GREGORY had spent his great wealth, partly on the relief of the poor, partly in founding monasteries. Six of these he established in Sicily, and the seventh, St. Andrew's, he erected in Rome on the Hill of Scaurus, having pulled down for this purpose his ancestral mansion. It was in this monastery, then ruled by Valentius (others say Hilarion was the Abbot), that S. GREGORY was clothed with the habit. He now devoted himself with such energy and fervour to prayer, fasting,

and the study of the Sacred Writings, all the time taking only as much of the plainest food as would support life, that he brought on a weakness that prevented him from fasting. So broken down was he, that he would have been unable to keep the fast of the Eve of Easter had not S. ELEUTHERIUS, to whom he applied for help, by his prayers obtained from Heaven a renewal of his strength.

On the death of the Abbot, the Community, with one accord, elected GREGORY to be their Superior. His rule was distinguished not only by his care of the poor—the living he clothed and fed, for the dead he caused prayers and masses to be offered up daily—but by the strictness with which he carried out the Rule of the Order. He saw to his brethren being trained up in morals, virtue, and learning, so that they might carry the standard of the Cross to Pagan nations. The first expedition he determined on was that for the conversion of the English. Attracted by the fine presence and ingenuous countenances of some Angle captives whom he saw exposed for sale in the Forum, he obtained from Pope BENEDICT permission to set out with a chosen band of his monks to win these heathens over from the worship of their false gods. The Romans, however, were so loth to part with their most glorious citizen, that, at their earnest solicitation, BENEDICT recalled him. Soon afterwards he was raised to the Cardinalate, and sent to Constantinople by the Pope as Papal Nuncio, bearing congratulations to the new Emperor,

Tiberius. At Constantinople he met S. LEANDER, O.S.B., at whose request, during his stay in that city, he wrote his thirty-five books on Morals, founded upon the Book of Job. After successfully discharging the duties of his mission, S. GREGORY was detained for some time longer by the heresy of Eutychius, the Patriarch of Constantinople. In several conferences, this prelate was convinced of his error, and made complete submission.

When the Nuncio returned to Rome, he found the city devastated by a plague resulting from an overflow of the Tiber. The great heat caused the stagnant waters and the bodies of the animals, left by the inundation, to putrefy, and thus tainted the air. One of the first victims was Pope PELAGIUS. On his death the unanimous voice of the clergy, senators, and citizens of Rome acclaimed GREGORY as Pope. He was reluctant to assume the great responsibility, and only accepted it conditionally, hoping that the Emperor, influenced by the letters which he sent, would not sanction the election. These letters, however, never reached their destination, having been intercepted by the magistrates of the city. Meanwhile, to succour his suffering fellow-citizens, the Pope elect did not cease to exhort them to repentance for their sins; he urged them again and again to appeal for help to the MOTHER OF MERCY. By his orders solemn processions or Litanies, in which the picture of OUR BLESSED LADY, formerly painted by S. LUKE, was carried, were made to the Church of S. Mary

Major. The VIRGIN'S help was not long delayed. An angel was seen over the Mole of Hadrian to sheathe the sword with which up to this he had smitten the city, the choirs of heavenly spirits at the same time singing the hymn *Regina Cœli lætare*, to which GREGORY'S response was *Ora pro nobis Deum, Alleluia*. The ravages of the plague being thus checked by this miracle, the people became more eager than ever that GREGORY should assume the tiara. The sanction of the Emperor Mauritius had also arrived. There seemed no escape for GREGORY but in flight. Changing his dress, he secretly left the city. But the will of Heaven was not to be denied. A pillar of light, shining over the cave where the Saint lay in hiding, directed the search of the people; he was brought back to Rome, and consecrated Supreme Pontiff A.D. 590.

It is impossible within our space to do more than mention a few out of the many achievements of this great Pontiff—the relief of the famine which succeeded the plague at Rome; the exhaustion of the treasury in procuring corn supplies; the feeding of multitudes of poor; the providing for the necessities of the Church throughout the world; the protection and the exaltation of the Benedictine Order; the conversion of the English by the mission of AUGUSTINE, MELLITUS, and JUSTUS, of the Visigoths in Spain, and of the Lombards in Italy; the stamping out of the heresies of the Donatists in Africa, the Arians in Spain, the Manicheans in Italy, and the Schismatics

in Gaul. Simony he punished everywhere. We must not omit the labours of his pen, the reform of the Missal and of church music, the introduction of the Litanies, and his numerous Epistles. All these, it must be remembered, were produced in spite of pain and sickness and the constant anxieties caused by the attacks of the Lombards and other enemies of the Church. These great works could not have been written without aid from on High. We are informed, on the authority of Peter the Deacon, that the Holy Ghost, in the form of a dove, was seen applying its bill to S. GREGORY'S ear when he was engaged in writing.

This Saint, one of the greatest of monks and of Popes, died, worn out by labours and disease, in the thirteenth year of his Pontificate, A.D. 604.

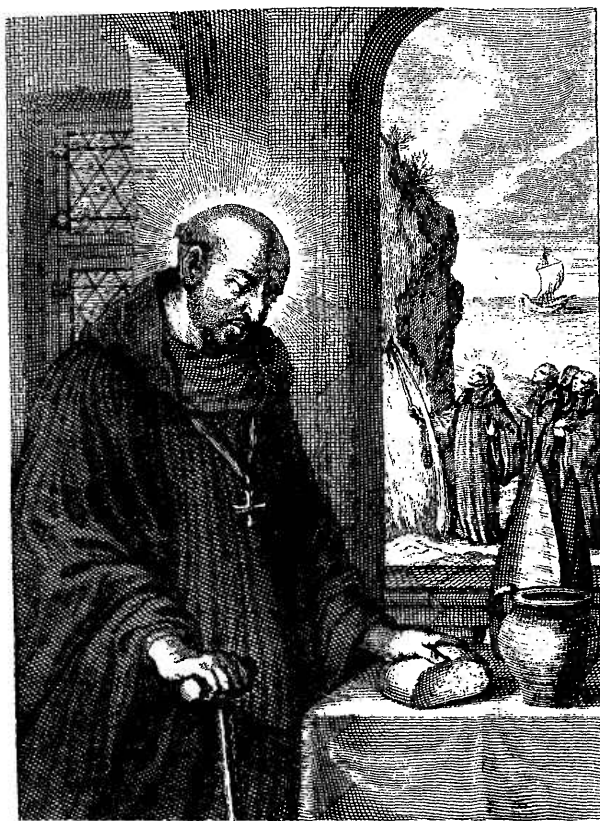
S. Paul, Bishop.

MARCH 13TH.

WONDERFUL is the power over nature sometimes given by the Almighty to those whose souls are pure and undefiled by any stain of sin. This power was granted to S. PAUL, who preserved to the end of his days—he lived to be a hundred—the innocence of his childhood. When quite an infant, he was brought to the Abbot Elutus or Iltutus, and by him was educated. His boyhood, under this careful master, was marked by great application to study and by earnest piety. When about twelve—at an age which was not unusual in those days—he was solemnly professed as a monk. The miracles he performed filled the Abbot and his brethren with admiration, but were a cause of great distress to PAUL himself, on account of the notoriety they brought him. Therefore he withdrew to a hermitage, in order to give himself, in solitude, free from all distractions, to the service of God.

Even from there his miracles were noised abroad. Marcus, the king of the country, who had lately become a Christian, sent for the holy anchorite to instruct himself and his people in the truths of the Faith. This task being accomplished, PAUL, by the direction of his Guardian Angel, retired to an island¹ off the coast, the inhabitants of which were

¹ Butler says this island lay between Ushant and the coast. It was formerly called Medonia, now Molene.



S. PAULUS EPISC. LEONENSIS ORD. S. BENED.

Alter. seculi sui Moyses, cui tellus Oceanusq; morē gessere: hic, dum ad mille passus retrorsus lapsus terram, cui incumbēbat, accōlarū usui concessit; illa, dum sciptione pulsatā sitientib; Fratrib; languidissimū fontem propinavit. Mensa suae praeter myriadum panē et aqualiculū nihil concessit; quib; nihilomin; vitā ad centū annos usq; produxit.



idolaters. There the many wonders he worked added weight to the truths which he preached. And when the good he did came to the ears of Winthur, the Prince of the island, he wished to have PAUL made a Bishop; but PAUL's modesty shrank from the honour. So Winthur, to overcome the humility of the Saint by stratagem, sent him on a mission to Childebert, the King of the Franks, and with him a letter containing a full account of his miracles and the holiness of his life. Childebert, rejoicing at the presence of such a favourite of Heaven, would hear of no refusal, but, in spite of his tears, had PAUL consecrated Bishop of Leon. The inhabitants of that See had reason to congratulate themselves on having so zealous a pastor placed over them. It was the Bishop's daily custom to exhort his people individually to works of piety, to feed the poor, to settle quarrels, and to lead his flock to God both by precept and example. On his own person he practised the severest mortification, sleeping on the ground, drinking nothing but water, and eating mouldy bread, with which, on great feasts, he allowed himself a few small fishes.

Two of the most celebrated of the miracles attributed to him were the following. The violence of the sea on that part of the wild coast of Brittany used every year to do great damage to the lands of the inhabitants. PAUL's sister, on behalf of the suffering people, begged the Bishop to help them. Pouring forth his soul in prayer, the Bishop marked out with small stones a long line, beyond which he forbade

the sea to pass. By the will of Heaven, on the following day, these small stones were found to have risen to huge rocks, which formed a secure barrier against the waves. In the other case, like Moses, S. PAUL was enabled, by striking it with his staff, to draw forth from the dry and rocky ground a spring of clear water to assuage the thirst of his brethren.

The death of this Saint is said to have taken place about A.D. 600.



S. MATHILDIS AUGUSTA. ORD. S. BEN.

Post mortem Mariti sui juris facta Zuedlinburgense à se nuper ezechum Camobium ingreſſa omnibꝫ velut ultima ancillabatur. Ad focum teſſit, quidꝫ ante fuco peccāſſe videbatur: digiti inter ollas attriti, nuper lapillis coruſcantes: pro ſceptro in manibꝫ ſcopæ, pro flabello, flagellum. Et hæc quidẽ inferam uſqꝫ ſenectutem.

Nimbach del.

J. G. Waldreich ſculp.

S. Matilda, Empress.

MARCH 14TH.



ALREADY in this month we have had the feast of an Empress, S. KUNEGUNDE, who retired from the highest earthly station to serve God as a lowly nun; to-day another Empress, S. MATILDA, who also forsook the palace for the cloister, claims our reverence. She was the daughter of Theodoric, Count of Altenburg in Saxony, and of Rheinilde, his wife. Her parents, pious themselves, had their child carefully instructed in the duties and practices of religion. From her earliest years she was accustomed to assist at the singing of the Divine Office in one of the many Benedictine Houses which then flourished throughout Saxony, and this pious exercise she continued after she had mounted the imperial throne. When of marriageable years, she was wedded to Henry, son of the Duke of Saxony; and she proved a true helpmate to her husband, both when he succeeded his father as Duke of Saxony, and subsequently when, on the death of Conrad, the vote of the German Princes elected him Emperor of Germany. The success of this Emperor's reign both in peace and war—he vanquished the Hungarians, then the scourge of Germany, the Sclavs, and the Dalmatians—was, in a great measure, due to the piety of the Empress, who won the favour of Heaven by the holiness of her life, her constant prayer, and her charity to the poor. The latter she took under her special protection,

spending her revenues in feeding and clothing them. As those who help the poor never miss their reward, so the union of MATILDA and Henry was blessed. While Henry was yet Duke of Saxony, she bore him Otho, who afterwards as Emperor earned for himself the name of "Great," and Gerebirge, who became the wife of Giselbert, Duke of Lorraine. After she had become Empress she gave birth to Henry, who, on account of his likeness to his father, was her favourite, also to Bruno, Hedwige, and Matilda.

On the death of her spouse, after a prosperous reign of seventeen years, MATILDA tried to secure the imperial sceptre for her favourite, Henry; but the Electors chose Otho. At the request of his mother, the new Emperor granted to Henry the Dukedom of Bohemia. The tender heart of the Empress was afterwards sorely tried when war broke out between Otho and Henry. Her prayers, however, were effectual in reconciling the brothers, and a lasting peace was made, Bavaria being ceded to Henry.

A little later, MATILDA bade farewell to the splendour of the Court, and withdrew to the Convent of Quedlinburg in Saxony, which had been founded jointly by herself and by Henry. There she laid down the jewelled crown for the nun's veil; instead of the sceptre her hands wielded the broom; she, so lately waited on by the noblest ladies in the land, now took delight in being the servant of the Community. Her food was of the plainest; she allowed her-

self little sleep, and mortified her flesh by fasting and the scourge. Not a day passed without her distributing alms to the poor and having masses and prayers said for the repose of her husband's soul. They say that the Empress lived to an extreme old age, doing her Master's work to the very end. As she lay at death's door, William, Archbishop of Mayence, who was in the neighbourhood, determined to stay on in order to assist at her obsequies; but such is the uncertainty of human life, he was himself carried off first. Nor was his death unknown to MATILDA. Though scarce able to speak, she summoned the Sisters to pray for the soul of the Archbishop, which, she said, was at that moment departing. She did not long survive him, and was buried beside her husband at Quedlinburg.

S. Zachary, Pope, O.S.B.

MARCH 15TH.

AS befitted one who was afterwards to be the Pillar of the Church, S. ZACHARY, who was a native of Calabria, received from his infancy a most thorough education. Entering a Monastery, he was distinguished both for his great learning and the sweetness of his disposition; his fame not only spread throughout Calabria, but even reached Rome. Thither he was summoned by POPE GREGORY III., who made him a Cardinal. The kindly countenance and gentle character of S. ZACHARY, his ripe learning and great virtue, so endeared him to the people of Rome, that he was, without opposition, called to take charge of the See of Peter when GREGORY III. died.

Under the late Pope, the Church was greatly harassed by the attacks of Copronymus, the Emperor of the East, and of Luitprand, the King of the Lombards. The latter had seized four provinces belonging to the Romans. When S. ZACHARY demanded the restoration of these provinces, Luitprand promised compliance, but did not keep his word; so the Pope set out for the Lombard camp at Interamna, now Terni. There his eloquence and his sanctity had such an influence on Luitprand, that he not only gave back the provinces in question, but voluntarily ceded to the Holy See all the Sabine territory which had been torn from the Papal dominions for thirty years, together with the districts of Narni, Ancona, Ossimo, and the Sutrine Valley, a peace being concluded for



S. ZACHARIAS PP. ORD. S. BENED.

Ob egregiâ literaturâ et suâvissimâs animi dotēs Gregorio III. successit. Rex Reges Longobardorum adeo flexit, ut omnia Romanis ut ablata prompti restituerint, unus etiam posito diademate pedibus Papæ advoluit in Ordine Monachorum se redigi postulârit. Vitam Sancti Benedicti, cui studiosissimè erat, in Græciâ transtulit.

Tomas Vmbrecht del.

J. G. Waidenich sculp.



twenty years. S. ZACHARY was equally successful in a second mission on which he went to Luitprand, to plead the cause of the inhabitants of Ravenna, with whom that king was then at war.

To our Holy Father S. BENEDICT, S. ZACHARY was especially devoted ; and it was a source of great joy to him that he was enabled to assist Pertinax, a wealthy citizen, in rebuilding the Monastery of Monte Cassino, the parent house of the Order, which had been burned by the Lombards. He also translated into Greek, for the use of the Faithful in the East, the Dialogues of S. GREGORY THE GREAT, which treated fully of the life and work of S. BENEDICT.

When Luitprand died, Rachis became King of the Lombards, and he immediately broke the treaty his predecessor had made, and invaded the Roman territories. Close siege was laid to Perugia. Again the meek Pope ventured into the camp of the barbarians, and his prayers prevailed. Rachis raised the siege, and withdrew from the cities and towns he had captured. A still greater wonder was to follow. On a visit he paid to Rome, this half-savage monarch was so affected by the holiness of the Pontiff, that he threw himself at his feet, and, laying down his crown, begged to be admitted as a monk. S. ZACHARY granted his request, and placed him under the rule of Pertinax at Monte Cassino.

About the same time Chilperic, the King of France, was sunk in sloth and luxury, leaving the task of government to Pepin, Mayor of the

Palace. Both Pepin and the nobles of France, disgusted with the incapacity and licentious life of the King, sent an embassy to the Pope, demanding that Chilperic should be deposed and Pepin declared King. Their request was acceded to by the Supreme Pontiff, who was influenced thereto by the evils from which France was suffering, and also by the recollection of the great victory by which Charles Martel, Pepin's father, had stayed the victorious progress of the Moors.

In gratitude for this, King Pepin gave a favourable hearing to the prayers of the Monks of Monte Cassino, who sent to him a mission, headed by his own brother Carloman, then a monk of that house, and bearing a letter from the Pope. They asked that they might be permitted to carry back with them to Monte Cassino the bodies of S. BENEDICT and his sister, which it was well known had been secretly taken to S. Benoit-sur-Loire¹ in Gaul at the time Monte Cassino had been burned by the Lombards. In obedience to the King's command, the Monks of S. Benoit-sur-Loire had to surrender these sacred relics, and they were piously transferred to Monte Cassino. That Monte Cassino is the place where the bones of S. BENEDICT were finally laid is proved beyond a doubt by the Bulls of Popes ALEXANDER II., URBAN II., and BENEDICT VIII.

Having given peace to Italy, the Pope now took in hand the improvement of the city. He

¹ Or Fleury.

rebuilt the walls of Rome, strengthening them with towers; he restored sumptuously the Basilica of the Lateran. From the revenues of this Basilica he ordered that a certain number of the needy should be fed daily. He erected and furnished a library, which is famous to this day. At length, after a glorious Pontificate of ten years and three months, S. ZACHARY died on the fifteenth March, A.D. 752, and was buried in S. PETER'S.

S. Fina, Virgin and Recluse.

MARCH 16TH.

WILD and desert places have, thus far, given us not a few hermits, who gained Heaven by contemplation and works of penance in solitude; in S. FINA we honour one who lived the life of a Recluse in the midst of a crowded city. The town of S. Geminianus in Tuscany was her birthplace. When grown up, she, at the inspiration of Heaven, entreated her parents for a small corner of their dwelling where she could shut herself up as a Recluse. In spite of repeated refusals she persisted, and at last, her constancy having come forth triumphant from every trial, her prayer was granted. A small cell was made in the midst of her parental home; in this the Virgin, having cut off her hair and taken the veil, was walled in. The observance of the exact rule of a Recluse was not enough for the fervour of FINA. Her food was stale bread and cold water; often for a whole week she abstained even from vegetables and beans. In the daytime, after the regular Office, she busied herself with spinning or sewing, mending whatever portions of her cloak or habit had got worn out; the nights she spent in reciting the Psalter, in pouring forth prayers, and in repeating the Rosary.

Notwithstanding the watches, the long fasts, and the mortification of hair-cloth and the scourge, she still retained her beauty; so much so, that the sight of it would excite in the sceptical a suspicion of fraud, since soft, smooth



S. FINA V. INCLUSA ORD. S. BEN.

Domi suae se vivas sepelivit rigidum Incluserum nostrorum. Instituta secuta patientiae mirabile speculo: cum enim formâ eleganti esset, ne quo carnali depravaretur affectu, adeo gravi morbo percussa est, ut vix tabula moveri posset, mûzibz, carne eîgidenti- dem radentibz, famisqz, lambentibz. Obijt aº 1253. S. Gregorio Magno addictissimâ.

Jon. Umbach del.

J. G. Waldrich sculp.

cheeks were quite different from what gloomy silence, a narrow cell, and severe discipline would produce. Through the trials of patiently-borne suffering then must she pass. All at once every kind of disease attacked her. Feet, hands, head, internal organs—all were affected; from her eyes there dripped a thick rheum, her face was covered with pustules, her body with ulcers. So weak was she, that, once she had stretched her stricken frame on the plank she used as a bed, she could neither turn from her back to her side, nor from her side to her back, to relieve her pain. The very timber on which she lay, moist with the fetid discharge, rotted and bred worms. The mice gnawed her gangrened flesh and licked her blood. Yet she never murmured, never tried to drive them away. With calm countenance she kept her eyes fixed on the Model of Patience, the Crucifix. The offensive smell from her mortifying limbs prevented even her nearest relatives from approaching her cell. Meanwhile, so forgetful of self was she, that her mouth, the only part of her body free from pain, kept repeating, as she gazed on the Cross, "Not my wounds, but Thine, O CHRIST, pain me."

However, her release was near. She had always had great veneration for S. GREGORY THE GREAT. As his body too, while in life, was tortured by disease, she prayed to him that he might intercede for her with the Almighty to grant her patience in her afflictions. The sainted Pontiff, who, from his place in heaven, had long looked with pity on

her torments, appeared to her eight days before her death, and assured her of her heavenly reward. Cheered by this vision, she passed peacefully away, A.D. 1253. After death her body became more fragrant than the choicest perfumes of Arabia. The whole city joined in celebrating her funeral. Crowds of the lame, the blind, and the sick flocked to her tomb, and, through her mediation, went away cured.



S. GERTRUDIS ABBAT. NIVELL. ORD. S. BEN.

*Piè sanctiſſa, ſupertia nobiliſſimū Prociū ob Jeſu Chriſti amores generoſe contem-
pſit. Deſtructo dein Cenobio ſe pariter ad matrem incluſit. Mirū eſt, quam hic ſe tenel-
la. Virgo inedia, flagris emaciārit excruciatqz. Poſt manes diverſis ſe ſpectabi-
litatebuit celeſti luce cizatiſſa, ſiſteſt, quādo graſſantes ignes à Monafterio velo ſuo avertit.*

Ton. Vmbach del.

J. G. Waldreich ſculp.

S. Gertrude, Abbess of Nivelles.

MARCH 17TH.



THE virtues and piety of good mothers are reproduced in their daughters even amid the distractions and temptations of a Court. S. GERTRUDE had the good fortune to have in her mother, Itta, the wife of Pepin, Duke of Brabant, a perfect model of what a chaste and holy woman should be. With the most tender solicitude she taught her daughter, from her earliest years, to fix her thoughts on heavenly things. While GERTRUDE was yet a babe, her mother used to join her hands in the attitude of prayer, and make the sign of the Cross on her forehead, lips, and breast; as the child grew older, she learned to pray by her mother's side, and to show special devotion to the BLESSED MOTHER OF GOD, whose Rosary she constantly repeated on the beads hanging from her girdle. No wonder is it that, with quick apprehension, she mastered the chief truths of the Faith. Itta was also exceedingly careful that her daughter should be grave and modest in demeanour, and keep a strict watch over her eyes and tongue. As one would expect from such a training, S. GERTRUDE at an early age resolved to consecrate her virginity to God.

It chanced that Dagobert, King of France, was being entertained at a banquet by Pepin. Among the King's retinue was a young noble, the son of the Duke of Austrasia, who, having seen Gertrude helping her mother in the preparations for the feast, was smitten by her

charms. He begged Dagobert to assist him in his suit. The King complied, and asked Pepin to summon his daughter. When the proposal was made to her, GERTRUDE replied that she was long since betrothed to CHRIST. The King, in admiration of her virtue and resolution, forebore to press her further.

Pepin dying fourteen years later, Itta and GERTRUDE for some time continued the management of his estates, ever engaged in doing good. Then, by the advice of S. AMAND, they built a convent at Nivelles, into which both mother and daughter retired. There they set such an example of sanctity, that they attracted numbers of virgins from the noblest families. The Rule was strictly observed, and—what is rare among women—they applied themselves with zeal to the study of sacred literature and the works of the Fathers.

When Itta died in her sixtieth year, the sole charge of the convent fell on GERTRUDE. From the wealth bequeathed by her mother, she erected a large house for the shelter and support of the poor; she also assisted generously the poverty of the clergy; but her chief delight was to pore over the Sacred Scriptures, to spend her days in prayer and contemplation, and to discourse with her sisters on the observance of the Rule and the exercising of the soul in virtue. Kind to others, to herself she was most severe. Her fasts were long and frequent; her tender flesh every day felt the discipline of the hair-shirt and the lash. Weakened by these austerities, she handed over the govern-

ment of the Abbey to WILFETRUDE. Soon after, though only thirty, she was forewarned that her death was near. Then she redoubled her contrition for her sins, and her prayers for salvation. Three days before her death, Ultan, a holy monk, was enabled to send her the cheering message that she would breathe her last, after partaking of the Sacred Host, on the festival of S. PATRICK, and that the great Apostle of Ireland himself would receive her soul and escort it to heaven. The night before the feast was spent in reciting prayers and psalms with her sisters; in the morning her innocent soul, fortified by the Last Sacraments, entered into its reward, A.D. 659.

Scarcely was the breath out of her body, when S. GERTRUDE appeared to her dear friend, Modesta, an Abbess of the same order, and informed her that GERTRUDE, whom she loved so well, was dead.

Among the many miracles worked through her intercession after her death, the most famous was the rescue of her own convent from being burned down. Through the carelessness of some one a fire broke out; the flames spread rapidly, and there seemed no hope of saving the building. While the nuns were wringing their hands in grief at the loss of their beloved home, S. GERTRUDE was seen standing on the roof, and with her veil, as with a broom, sweeping off the burning sparks. Immediately the flames were quelled, and, through the protection of its foundress, the Abbey of Nivelles was saved from destruction.

S. Anselm, Bishop of Lucca.

MARCH 18TH.



ANTUA, which glories in being the birthplace of Virgil, the greatest of the Latin poets, also gave to the world S. ANSELM. There it was that his genius was cultivated by the study of literature, both sacred and profane, till he acquired that vast learning which he afterwards used so successfully in defence of the rights of the Church.

Pope ALEXANDER II., who had been Bishop of Lucca himself, appointed ANSELM his successor in that diocese. The Emperor Henry IV. was then a violent enemy of the Holy See. He claimed the right of investiture, and seized the temporalities of vacant livings; by him ecclesiastical benefices were sold to the highest bidder. From the hands of this trafficker in sacred offices ANSELM, erring through human weakness and led astray by the example of so many other bishops, consented to receive the ring and crozier. However, he soon repented, and, overcome by remorse, went from Lucca straight to the Abbey of Cluny. There, putting from him the episcopal dignity and taking the vows as a lowly monk, he atoned for the sin he had committed by subjecting himself to the most severe penances. As soon as Pope GREGORY VII., who had been a monk of the same house, heard of ANSELM's retreat and the sincerity of his repentance, he brought him to Rome and, telling him the Church required the aid of his talents and learning, commanded



S. ANSELMUS EPS LUCENS. ORD. S. BEN.

Pro Gregorio VII. quem prius instinctu Henrici Imperatoris vehementer afflixerat, et hanc Sedi Apostolicæ illatam injuriâ monachus expiaverat, voce, calamo dixit et scripsit, Cuius precibus pauci et imparati milites magnam vim hostium profligârunt. Ambo hæ Ecclesiæ fulcra eodem anno concidère.

Jon. Umbach del.

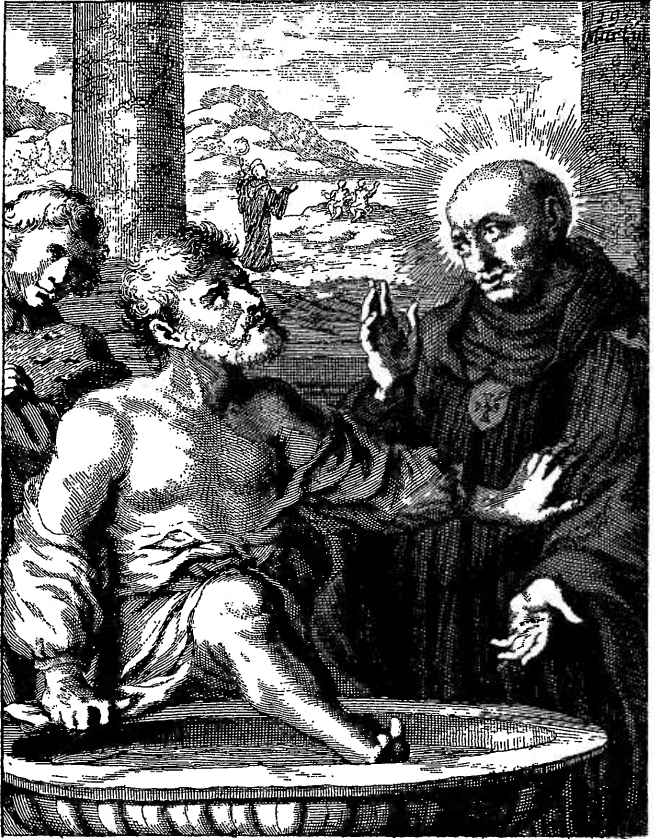
J. G. Waldreich sculp.

him to resume the charge of the See of Lucca. A mighty and courageous champion GREGORY found in ANSELM. With voice and pen he maintained the Pope's cause against the pretensions of the Anti-Pope, Guibert, and the usurpations of the Emperor. ANSELM's *Apolo-*
logia for GREGORY VII. raised up numbers of enemies against him, but gained three stout supporters in Agnes, Beatrice, and Matilda. The latter princess especially, though young in years, showed such piety and courage that she wrote to GREGORY that no threats—even that of death itself—should ever make her falter in her allegiance to the true Pope. Such was the spirit that she imbibed from the teaching of her spiritual director, ANSELM. The Bishop's zeal for reform was displeasing to his Canons, and they appealed against him to Rome. The Pope was obliged to hear their complaints, but ANSELM so triumphantly confuted his accusers that GREGORY ordered them, under pain of excommunication, to obey their Pastor.

ANSELM's reputation for sanctity was wide spread ; it affected even the rude, fierce soldiery. AMSELM and Gerald, Bishop of Ostia, were once sent by the Pope on an embassy to the Emperor at Milan. The treacherous monarch, through his emissaries, set an ambush for both prelates. The soldiers threw Gerald into prison, but were afraid to lay hands on ANSELM, and let him go free. Numbers of schismatics were won over by his eloquence to abjure their errors. They saw, too, that truth must be on

the side of him who, by his prayers, was able to effect that a small, ill-equipped band of Matilda's soldiers could rout a mighty host of invaders.

So many anxieties, labours, and misfortunes at last proved fatal to Pope GREGORY VII., nor did ANSELM long survive him. Seven months later, on the 18th March, A.D. 1086, his end came at Mantua, then under the rule of Matilda. His body, which, by his directions, had been buried without any pomp in the humble cemetery of the Monastery of S. Benedict, close to Mantua, was afterwards transferred with every mark of solemnity to the Cathedral Church of that city.



S. VULFRANNUS ARCHIEP. ORD. S. BEN.

*Adhuc Senonensium Præsul noctu inter preces cælitus iubetur ad Frisones comi-
grare, quos admirandis prodigijs adeo flexit, ut plurimi fonte lustricorsint ex-
piati. Radbodo Gentis Regula Idolomaniâ submerso, qui pede e fonte retracto
maluit proavis atavisq; apud infidos coniungi, quam Christi castra sequi.*

Tom. Mabadi del.

J. G. Walderich sculp.

S. Wulfran, Archbishop.

MARCH 19TH.



THOUGH it was late in life when S. WULFRAN was clothed as a monk, yet he had from his youth cherished a great love of the Order. Before he became Archbishop of Sens, he had bestowed his ancestral estate of Maurilly on the Monastery of Fontenelle—the monastery which he afterwards joined.

WULFRAN'S father was Wulbert, an officer who had distinguished himself in the service of King Dagobert. He was desirous that his son should receive a good education; and as the boy grew up, he devoted himself with great assiduity both to his studies and to works of piety. Having reached manhood, WULFRAN was admitted to Holy Orders, and, through his father's influence, obtained preferment at the Court of King Clothair. Such was the estimation in which he was held, that, on the death of Lambert, Archbishop of Sens, the king and the clergy and people of Sens united in calling on WULFRAN to be his successor. Worthily did he discharge the duties of his exalted position. He was moderate as regards food and drink, of grave demeanour, and caring not in the least for pomp; visiting his people, he consoled the afflicted, gave alms to the poor, heard the confessions of the penitent, encouraged the good, and rebuked the wicked. Whatever time remained over from his public duties, he gave to prayer, meditation, and the study of the Scriptures.

One night while praying, he received a command from Heaven to preach the Gospel to the Frisians, who were then blinded by idolatry. Straightway the Archbishop betook himself to Ausbert, who was both Bishop of Rouen and Abbot of Fontenelle, and telling him the order he had received from Above, asked for some monks from Fontenelle to help him in his mission. Ausbert was only too glad to be allowed to assist in a task imposed by Heaven. Accordingly, having chosen twelve monks, WULFRAN set sail with them for Friesland.

When they arrived there, they were allowed by King Radbold, though he was addicted to heathen practices, to preach Christianity. Far and wide did WULFRAN and his missionaries carry the war against idols. At first the Frisians derided them; but when miracles proved the truth of their preaching, multitudes came to them to be baptized. Among them was the son of Radbold.

It was the custom of the Frisians to offer human sacrifices to their gods on certain festivals. The victim was chosen by lot. WULFRAN happened to be giving instruction in a remote part of the town when he saw the unfortunate victim—his name was Ovon—being dragged to the place of sacrifice. WULFRAN begged his life of the king; but Radbold's reply was: "If I were to permit such a violation of our ancestral customs, this crowd, which you see surrounding us, would tear me to pieces. However, if your CHRIST, of Whose power you are constantly boasting, can save

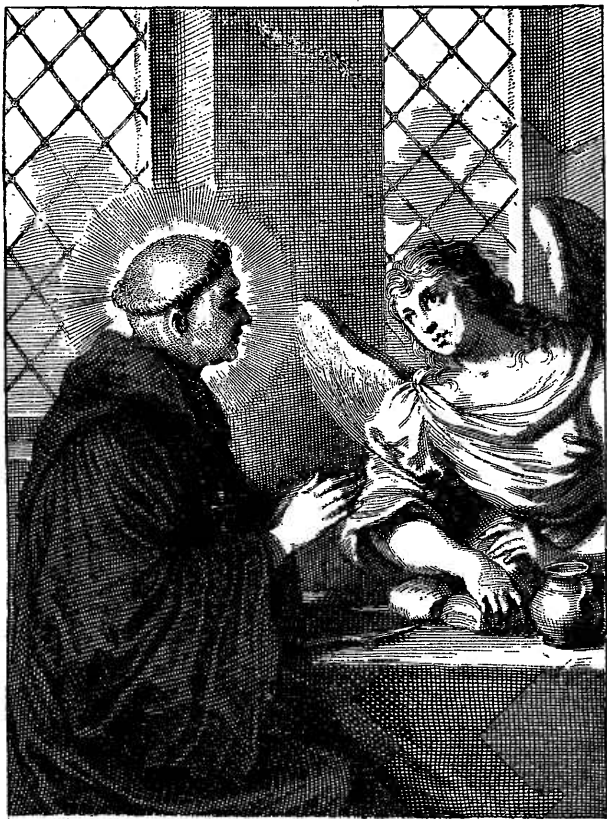
him, let him be yours and CHRIST'S." The sacrifice was carried out; but, in answer to the Saint's prayers, the rope by which the victim was hanging broke, and the body fell from the gibbet and was restored to life. Ovon, who was thus miraculously saved, afterwards became a monk at Fontenelle. Many were the converts made by this miracle; still Radbold remained obstinate.

Six months later, two babes, also chosen by lot, were to be offered up to the god of the sea. Again WULFRAN besought the king to spare them, but in vain. The children were exposed where the rising waves would engulf them. The Saint prayed the Almighty for help. It was not refused. The billows, as they advanced, rose like a wall round the victims, leaving a clear dry space where they were unharmed. Then WULFRAN dashed into the raging waters, and carried them back to their distracted mother, himself dryshod.

Radbold witnessed this miracle, and was so moved by it, that at last he consented to be baptized. However, as he was about to enter the font, he asked WULFRAN whether his ancestors too were in Heaven. When the Saint could not assure him on this point, he said he preferred joining his forefathers to being with CHRIST and His low fishermen; and he immediately drew back from the font. The opportunity thus lost was not to return. Soon after he was carried off, still an unbeliever.

Meanwhile WULFRAN, who during his missionary labours had frequently revisited Fon-

tenelle, retired there for good, to take the vows as a monk and to prepare for his end. This was not long in coming. He died A.D. 720. Nine years after, his remains, together with those of the holy bishops Wandregesil and Ausbert, were transferred to the Church of S. Peter at Abbeville.



S. CUTHBERTUS LINDISFARN. ARCHIEP. ORD. S. B.

Exacto dyrocinio Religioso hospitum curam suscepit, et inter eos aliquando Angelum, qui tres panes pro symbola Cuthberto in mensa reliquit Arabicum spirantes odorem. Corpus dirissi, me tractavit, et non raro tres noctes insomnes duxit cōtemplāi tantū addit, undecimo, imo quadringētis post mortem annis integer inuentus toti Angliæ admirāti fuit.

J. Wimbush del.

D. Kilian sculp.

S. Cuthbert, Bishop.

MARCH 20TH.



AT an early age S. CUTHBERT'S thoughts were turned to religion by a vision, in which, while engaged in prayer in the night-time, he saw S. AIDAN'S soul surrounded by a brilliant light, entering Heaven at the very moment that Saint died. This vision made S. CUTHBERT betake himself to the Monastery of Melrose, which at that time was governed by S. EATTA. The young novice was so pious, so strict an observer of the Rule, and so courteous and pleasing in manner, that, six years after his profession, he was entrusted with the duties of guest-master. On one occasion, when proceeding early in the morning to the guest-house to attend to the duties of his office, he found in front of the door a young man, who seemed exhausted from exposure to the weather and from want of food. The guest-master, pitying the stranger's condition, took him indoors, washed and warmed his feet, and bade him wait till he prepared and brought him some food. When the Saint returned, he was amazed to find the stranger gone. On the table lay two loaves of surpassing whiteness, which gave forth a delicious perfume, and showed that the Saint had entertained an angel unawares. This was not the only occasion on which S. CUTHBERT enjoyed the converse of angels; often was he honoured by receiving his food from their hands.

It was S. CUTHBERT'S custom, when on a journey, to pass the night in prayer, and un-

known to his travelling-companions, to slip out to a church, or to wherever the fervour of his devotion carried him. Once his companions missed him, and curious to know what CUTHBERT was doing out of doors at that hour of the night, they followed him, and found him praying, immersed to his neck in the sea. By his holy life, and by preaching the Gospel to the rude inhabitants of the mountainous districts, S. CUTHBERT won them over from their superstitious and idolatrous practices, and gained such an influence over them that they confided to him the secrets of their inmost hearts. They were afraid to conceal from him whatever sins they had committed.

On the death of Boisil the Prior, CUTHBERT was chosen in his place. The new Prior inspired his disciples with a zealous desire to emulate his virtues. Many miracles too were wrought by him, such as the driving out of devils, and the extinguishing of sudden outbursts of fire. It is said that, when he was worn out by want of food on one of his journeys, some fish was brought to him by an eagle.

By the command of EATTA, CUTHBERT was summoned to Lindisfarne to reform the monks of that abbey, who had become somewhat lax. This he soon effected by his patience, by his persuasiveness, and above all, by his example. When he had succeeded in this task, he, at his urgent request, was allowed by EATTA to retire to the Island of Farn, to lead the solitary life. There for years he subjected himself to the most severe penances, and every day brought

himself nearer and nearer to God. By sending her his girdle to wear, he was enabled to cure the Abbess ELFLEDA, a lady of royal birth, when all hope of saving her life was abandoned by the physicians. He also foretold the death of King Egfrith in the battle against the Picts,¹ the plague that soon after devastated England, and his own departure from his hermitage to the Cathedral of Lindisfarne.

Many letters and messengers had been sent by the Synod of Bishops and by King Egfrith to summon CUTHBERT to undertake the charge of this See, but the Saint's humility shrank from the honour; at last Egfrith himself sailed to Farn and compelled CUTHBERT to accompany him to the Synod at York, where he was consecrated.

In this high office S. CUTHBERT preached and laboured for two years, never relaxing the strict discipline of his former life. Finding his strength failing, he retired to his old retreat of Farn to prepare for death. There two months later he breathed his last, on the 20th March, A.D. 687.

When S. CUTHBERT's body was dug up, four hundred and eleven years after his death, it was found quite free from any signs of corruption. It was again found whole and incorrupt in 1537 by the men who were sent by Henry VIII. to destroy the shrine and to scatter the relics of the Saint.²

¹ The battle of Nectan's Mere, near the Tay, A.D. 685.

² See the history of S. CUTHBERT, by Most Rev. Dr. Eyre, Archbishop of Glasgow, p. 183.

S. Benedict, Patriarch of Monks.

MARCH 21ST.

S BENEDICT was born at Nursia, in the Sabine country, in the year of our Lord 480. His father, Eutropius, a general in the Roman army, was of the illustrious family of the Anicii, and his mother,¹ Abundantia, came of the equally noble stock of the Octavii. When he was seven years old, he was taken by his parents to Rome to be educated; but the vice and wickedness then rife in the schools so frightened the innocent soul of S. BENEDICT, that he fled from the city and hid himself in the cave of Subiaco. There this young soldier of CHRIST, ever advancing in holiness, repelled all the attacks of Satan. The desires of the flesh he curbed by throwing himself down among rough brambles and nettles, and rolling his body over them till the thorns were covered with his blood. As time went on, the fame of his sanctity and of his miracles attracted numerous disciples, and in the neighbourhood of this cave he founded twelve monasteries.

It is stated that S. BENEDICT spent thirty-five years at Subiaco before he was summoned by the Divine command to Monte Cassino, where he laboured for fourteen years, always doing good and saving souls from the Evil One. The enemy of mankind, enraged at this, made many attempts to destroy the Saint, but, thanks to the Divine assistance, they all failed.

¹ According to Dom B. Haeften, O.S.B., Abundantia, not Claudia, was the mother of S. BENEDICT and S. SCHOLASTICA.



S. BENEDICTUS MONACHORUM PATRIARCHA.

Natus A. 480. toto Orbe in scelera soluto, quem tamen suo et suorum
sudore ad frugem reduxit, datus non solum Occidentis, sed et Græciæ, Syriæ,
Ægypto, Æthiopis, novo Orbi Apostolicis atq; Doctoribus. Cuius anima quam stando extitit
ut magnâ pœna in censurâ duceret A. C. 547. Norahæo Moysi, Eusebii atq; Cypriani per omnia similib.
J. Vmbach del

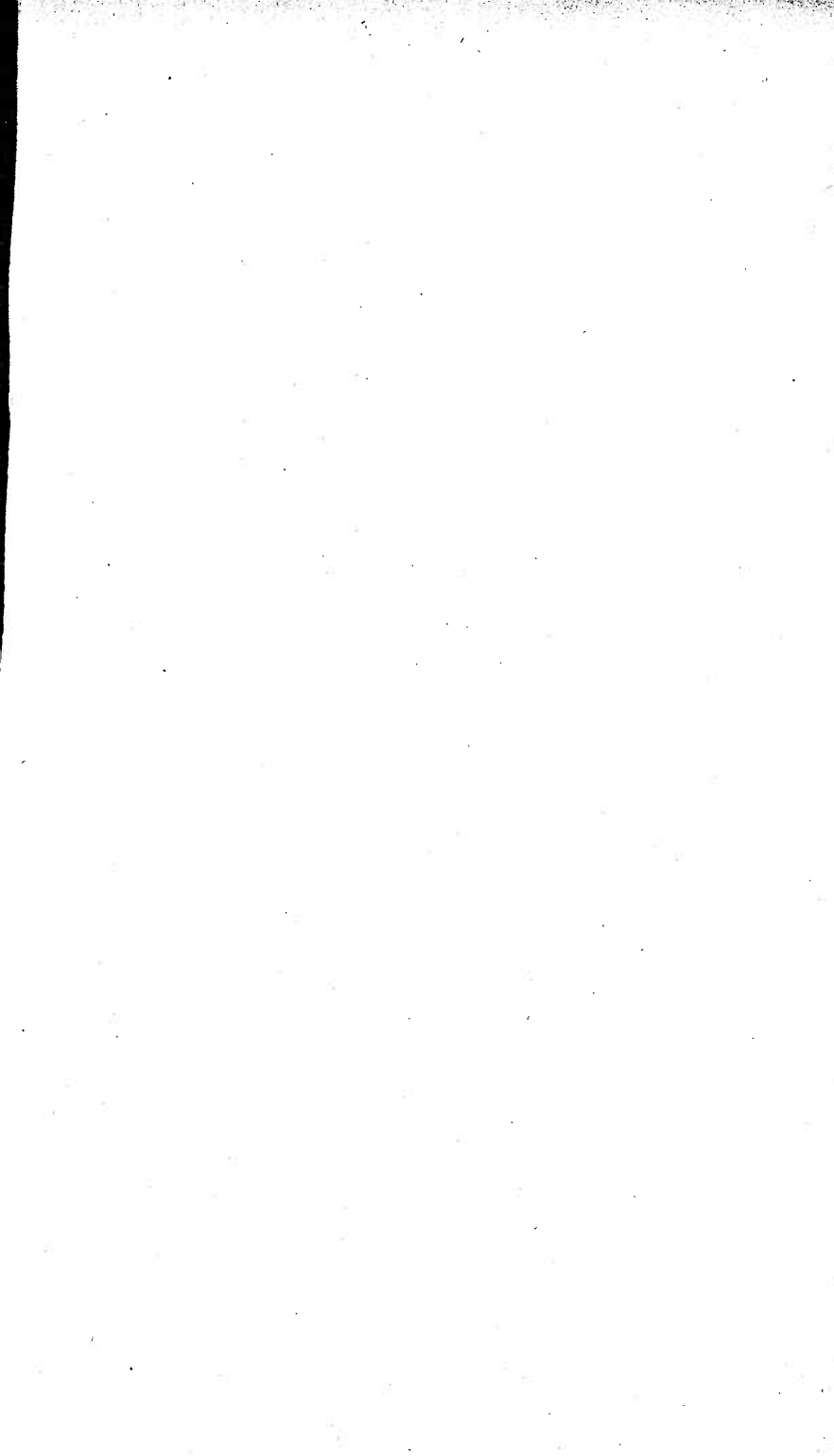
B. Kien sculp.

Once when the Holy Father was descending the mountain to preach the Gospel to the neighbouring peoples, as was his custom, he came to a spot where the road lay between a steep precipice on the one side and a perpendicular cliff on the other. There an emissary of Satan seized the Saint by the middle and tried to throw him over the precipice. S. BENEDICT made the sign of the Cross on himself, and pressed back against the rough rock on the other side. Where he leaned against the hard cliff, the stone, just as if it were wax, received the impression of the Saint's limbs. The scene of this miracle was commemorated by a church being erected over it, to which even to this day many devout pilgrimages are made.

It was S. BENEDICT who drew up the Monastic Rule which was adopted by all the monks of the West; it was by him and his sons that the devotion to the BLESSED MOTHER OF GOD was spread throughout the world; it is his great glory to have founded the Order that has given to the Church thirty-seven Popes, about two hundred Cardinals and the same number of Patriarchs, sixteen hundred Archbishops, four thousand Bishops, and fifty thousand Saints; that has built thirty-seven thousand monasteries for men, fourteen thousand convents for women, besides fifteen thousand priories; that has spread the blessings of civilisation and Christianity among so many nations.

As we have seen in the life of S. SCHO-

LASTICA, S. BENEDICT was permitted to behold his sister's soul flying to Heaven in the form of a dove. His own soon followed. As became so stout a warrior, he is said to have died standing, in the sixty-third year of his age.





S. LUPICINUS ABB. ET EREMITA ORD. S. BEN.

Dimissâ clam Sponsâ cum fratre suo Romano anachoresin aliquandiu coluit. Ob angelicam eorum vitam Juventus ita conflavit, ut 2.^{to} tertiumq; Moniû edificandû fuerit. Cum verò vix tantillum aderat, quo fame arcerent, divinitus iubetur thesaurum effodere, quo in plurimos postmodû annos fratrum annonæ provisum.

Sancti Venerandi dei.

W. Wierick sculp.

S. Lupicinus, Abbot and Hermit.

MARCH 22ND.

THE parents of S. LUPICINUS, who were of noble family, after having had their son educated in a manner befitting his position, selected for him a bride, his equal in youth, riches, and rank. Marriage was hateful to LUPICINUS, as he desired to devote himself to God. In spite of his prayers and tears, he had to submit to the parental command. However, by using a separate chamber, he most carefully guarded the chastity of himself and of his young spouse. In time his parents might have suspected the continence of our Saint, but their death prevented this, and gave him the opportunity of embracing the life of a hermit. Parting with his wife, he retired with his brother ROMANUS to the Jura Mountains. There amid the wild forests they built themselves a rude hut; careless as regards what concerned the appetite, they lived on the roots of herbs. Their whole time was given to prayer, watching, mortification, and tears for their own sins and the sins of others.

The patient endurance of all the hardships of the anchorite life by youths so tenderly brought up excited the anger of Satan. Every attack that the art of the Evil One could devise was made on them, for a long time without success; but at last, when their bodies were bruised and bleeding from the blows of the emissaries of Hell, and when their hut was destroyed, they lost heart, thinking that Heaven did not deem them worthy to be hermits. As

they were on their way back to the world, they sought and received shelter in a cottage, in which dwelt a widow. After their wants were supplied, she, noticing their emaciation, asked who they were and what was their condition. In reply they concealed nothing; they told her all about their family, their attempt to live as hermits, and their defeat by the Powers of Evil. The woman reproached them with running away when the battle had only begun. Her words gave them new courage to endure everything for the love of CHRIST. They retraced their steps and renewed the conflict. Their patience came forth victorious from the most terrible trials, and, at last, the Almighty commanded Satan to molest them no further.

Persons in spiritual troubles began to visit the brothers, and, in many cases, were so influenced by their sanctity and their good advice, that they followed their example and became hermits. These grew in time so numerous, that for their accommodation a second monastery had to be added to the first, and a third to the second. LUPICINUS ruled the three houses. In them there was no care for aught but Heaven.

As the bleak and barren mountain did not produce enough of food for his brethren, the Abbot, with humble prayers, besought the Almighty to give help to His famishing servants. Nor were his prayers unheeded. From Above came the command to dig the ground. Scarcely had LUPICINUS begun, when he unearthed a treasure, which was sufficient for

their wants for many years. As time went on, this was exhausted, and again famine threatened. Then the Abbot sought aid from Chilperic, the ruler of Burgundy. This prince, moved by the misery of the holy men, offered farms, gardens, vineyards from the royal domains, but the aged Abbot would only accept as much corn yearly as would enable them to support life.

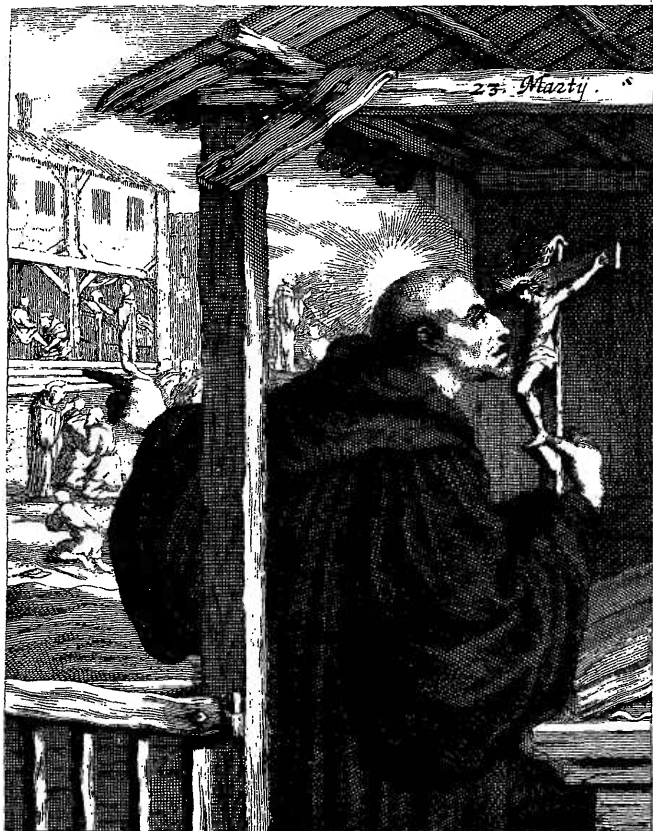
Having secured the future support of his monks, S. LUPICINUS returned home, where soon afterwards he was called to receive the reward of his labours and sufferings. His death occurred about A.D. 600.

S. Romanus, Hermit and Monk.

MARCH 23RD.

BROTHER could not be more like to brother in every respect, than was S. ROMANUS to S. LUPICINUS, except that the stern severity of the latter was tempered in the former by sweetness of disposition. His father, as we have seen, compelled LUPICINUS to enter the marriage state; but, thinking he had made sufficient provision for the continuance of his line by the marriage of his eldest son, he acquiesced in the younger brother's opposition to wedlock. The story of their flight to the desert of the Jura Mountains, of their conflicts with the Devil, and of the foundation by them of three monasteries has been already related. While the care of these monasteries kept LUPICINUS constantly engaged, ROMANUS had leisure to give himself entirely to works of piety, with such success in the sight of Heaven that he was permitted to perform many marvellous cures. All the sick of the neighbourhood came to him for relief, and found his prayers more efficacious than drugs.

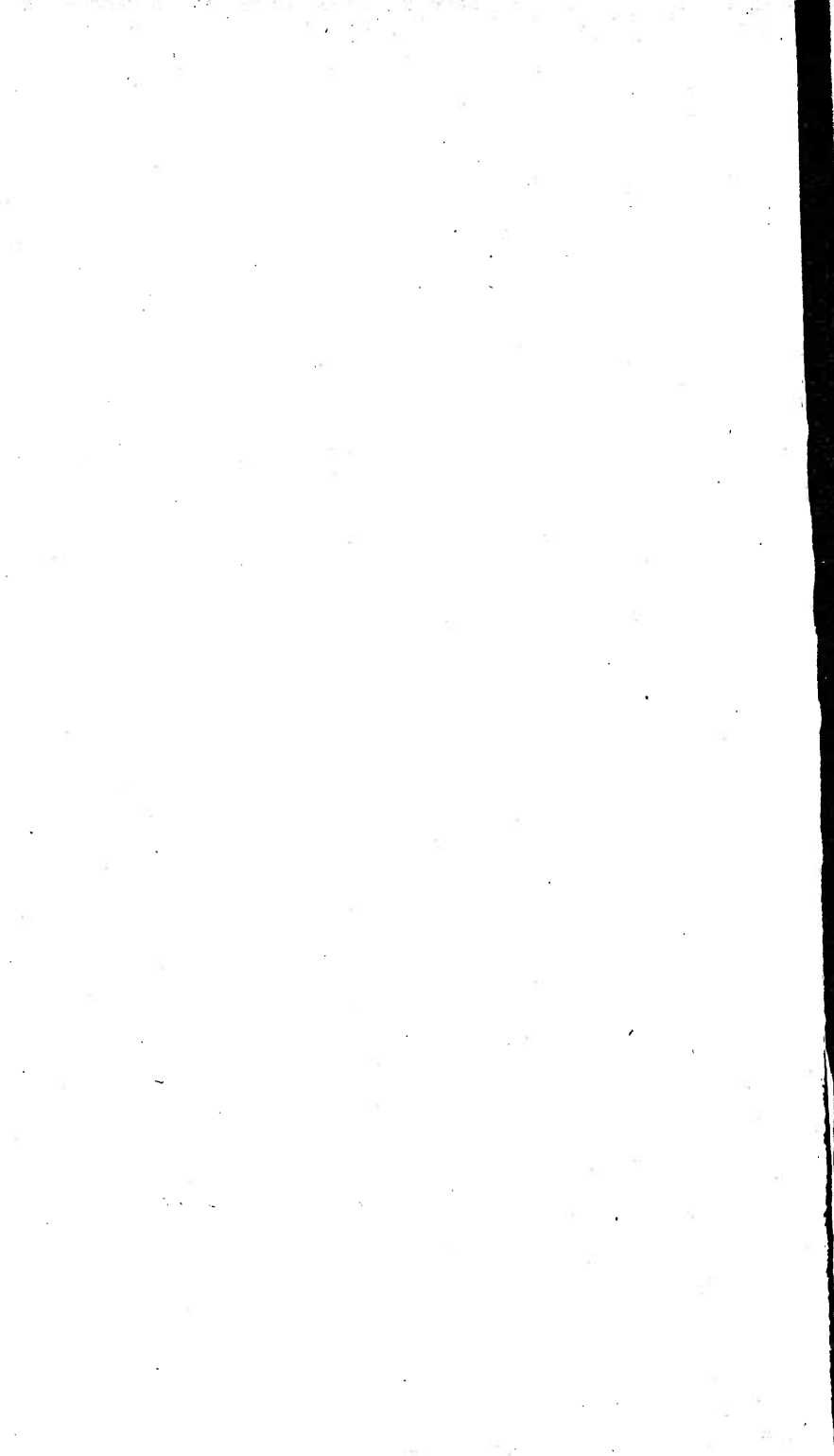
The strictness with which LUPICINUS insisted that the Rule should be observed in every detail—silence, regular office, manual labour, domestic harmony, and coarse food—had caused twelve of the monks in one of the monasteries to rebel against what they called the Abbot's inhumanity and to leave their house. S. ROMANUS interceded for them with his brother, saying it was not given to everybody to endure



S. ROMANUS EREMITA ET MON. ORD. S. BEN.

Eo Superiùm favore utebatur, ut quidquid in vicinia morbidis, is solâ Crucis
impressione curaret. A fratre aëgis inservire jussq, mirâ animi promptitudine offi-
ciû explebat. Sæpe ubi pharmaça nihil proficere, omnibq, catapotys preces prevahere.
Lægris non raro omne pforam et impetiginem osculo tantum abstersit
I. Umbacti dei.

J. G. Waldreich sculp.

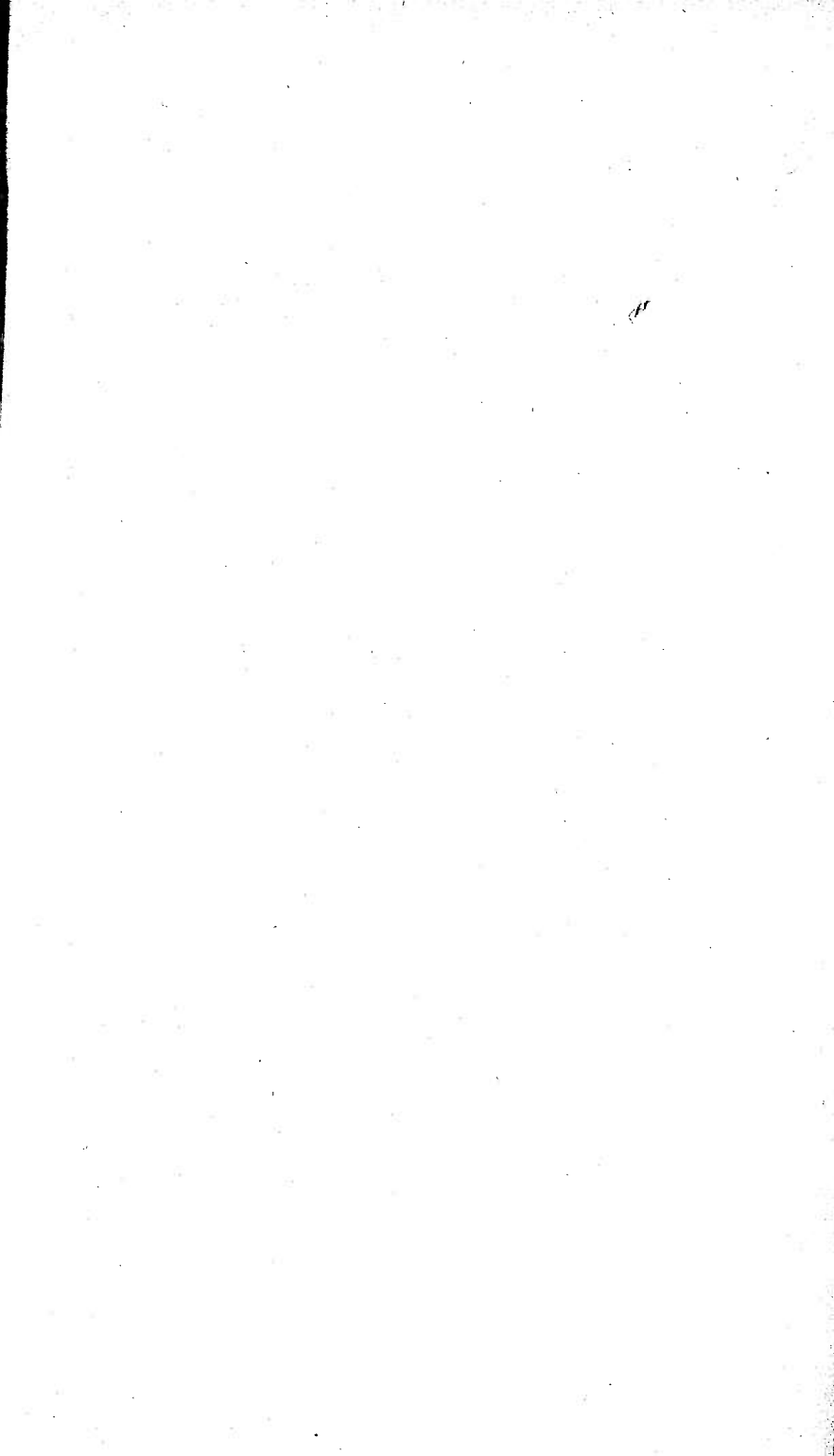


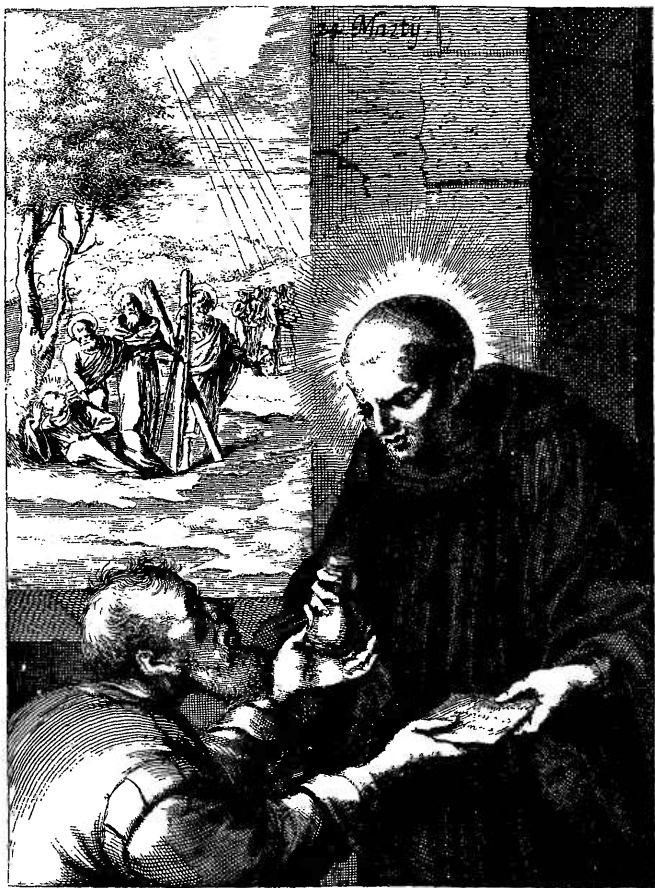
the same hardships as he could himself. When the Abbot proved obdurate, ROMANUS did not cease, with prayers and tears, by night and by day, to beseech the pardon of the Almighty for his weak brethren. At length, conscience-stricken the twelve returned. ROMANUS welcomed them so tenderly, that, of their own accord, they submitted themselves to more rigid discipline; and such progress did they make in virtues that, we are told, each of them became the founder of a house noted for the strict practice of the monastic Rule.

It was the duty of S. ROMANUS to attend to the wants of the sick, both in the houses for men and in those for nuns, and also to have the care of the leper houses, which, according to the old custom of the Order, were established at the Jura monasteries. Once their kind attendant visited the lepers at a rather late hour. He spoke to them with gentleness, and recommended them to bear their afflictions patiently for the love of CHRIST. Then having bathed them, he saw them to their couches. Never did they sleep more soundly or more sweetly. They were not disturbed, as usual, by the pain and irritation of their suffering limbs. When they were all deep in slumber, ROMANUS approached the couch of each, and, making the sign of the Cross on their foreheads, kissed their faces, all covered as they were with scales and ulcers. Great was the surprise on the following morning when they saw their faces perfectly clean and smooth, and every trace of leprosy gone. Rightly

did they attribute this wonderful miracle to ROMANUS.

LUPICINUS asked his brother, when he was now advanced in years and weighed down by old age, where he wished to be buried, whether in the cemetery of the monastery or elsewhere. ROMANUS requested that, as God had deemed him worthy to be the instrument of healing so many, both men and women, his grave should be where all could have access to it. This would not be possible in the burial-place of the community, to which only men were admitted. His desire was granted. On a hill not far from the monastery a tomb was raised, in which the Saint's body was laid. Over it a splendred shrine was afterwards erected, as the same power of effecting cures which had been vouchsafed to S. ROMANUS in life was permitted to his remains after death.





S. EUGENDUS ABB. JURENS. ORD. S. BEN.

Tam facile ipsi fuit habitus animorum inspicere, quam alius reverberatam ex speculo faciem. hinc pulcherrima illa officiorum distributio. Cum aegrorum multitudo quieti Monachorum officeret, Is oleum cum literis dispensavit, contra omnes morbos alexipharmacum. SS. Petri, Pauli, Andreae exuvias sub arbore dormiens caelitus agnovit.

J. Umbach del.

J. C. Waidrich sculp.

S. Eugendus, Abbot.

MARCH 24TH.



GAIN do we receive from the Monastery on the Jura another Saint for our Calendar. At seven years of age, S. EUGENDUS, who was born in a village of Gaul then called Iserndorus, joined the Community that had gathered round LUPICINUS and ROMANUS. As was the usual practice of the monks, the youthful novice was not only trained in virtues and piety, but was also instructed in the Latin and Greek languages in addition to his native tongue. To the study of the Fathers he especially applied himself. Under the rule of LUPICINUS he was an apt and docile pupil in watching, in fasting, and in every kind of austerity. His bed was of the hardest; wooden sandals were the only protection for his feet; his cloak, even in winter, was a thin one, and that he did not lay aside till it was in rags. So sparing was he as regards food, that if he breakfasted, he forbade himself dinner, if he dined, he went next day without breakfast. He was most exact in choir, and before choir he was wont for hours to prostrate himself in the cemetery before the tombs of his deceased brethren, repeating the Requiem for their souls.

The Abbot who succeeded S. LUPICINUS, being broken down from labours and age, chose EUGENDUS to share with him the burden of ruling. A short time before the Abbot died, EUGENDUS, while lying awake at night, beheld himself being clothed in the Abbot's robes,

while some of the monks, who, as assistants at the ceremony, had lighted the candles, seemed to be knocking them, through jealousy, against the wall. This vision came true. After EUGENDUS was enthroned Abbot, some of his brethren, murmuring against his rule—he was too simple, they said, had too little knowledge of the world and of the management of affairs—fled from the monastery. They were, however, brought to a better mind by the patience of their Abbot and by the fame of the marvels he achieved.

By means of a letter he drove out from a girl of noble family a devil, which had long resisted all attempts to exorcise it, and he also cured by the same means the girl's mother, who had been long ailing with a troublesome disease. Magnates, bishops, and nobles kept flocking to the Jura, happy if they could see EUGENDUS or touch the hem of his garment.

So many of the sick and afflicted thronged to the monastery that its quiet was disturbed. To prevent this, and, at the same time, to restore the health of the suppliants, the Saint used to send them oil with letters written by his own hand, which acted as a sovereign remedy.

Being anxious to obtain some relics of the Apostles, EUGENDUS sent two of his brethren to Rome for this purpose. They were away two years, and at last succeeded in getting portions of the remains of SS. PETER, ANDREW, and PAUL. On their return these monks were yet some considerable distance from their monastery, when the Abbot, as he lay asleep under

a tree, saw the three Saints appear to him, surrounded by bright rays of light, to warn him of the approach of their relics.

Our Saint, now past his sixtieth year, was confined to his bed, when LUPICINUS and ROMANUS seemed to stand with a bier by his couch. Kissing him, they informed him that his last hour was come. Without delay, he had himself carried into the church, and there, having enjoined on his monks to keep the Rule with the same fidelity as in the past, and having received the Last Sacraments, he peacefully expired.

S. Humbert, Abbot.

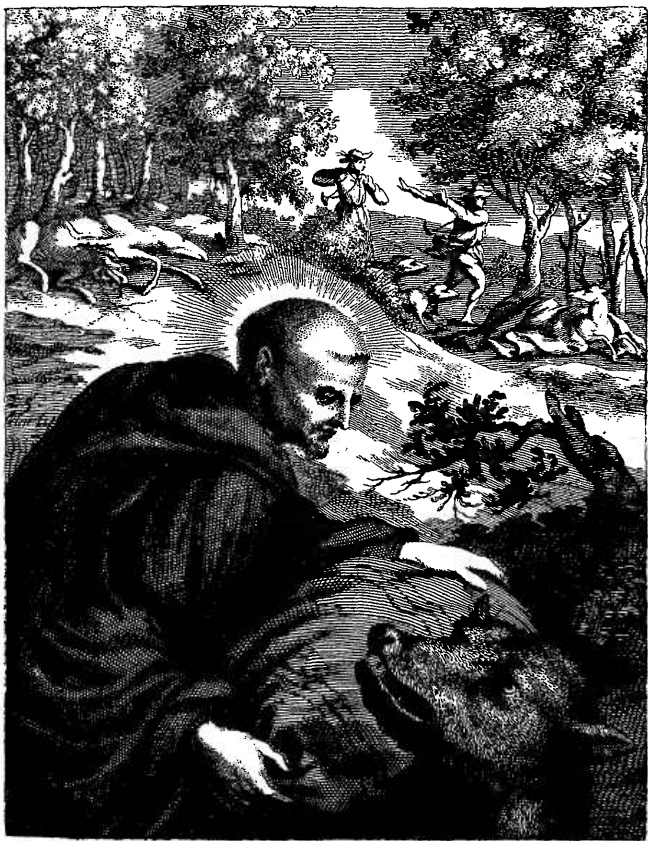
MARCH 25TH.



HILPERIC was the ruler of France at the time S. HUMBERT was born. He was of illustrious parentage, his father being named Eurardus and his mother Popita. They had reason to congratulate themselves on the obedience, the absence of boyish waywardness, and the piety their son showed from his earliest years. The boy devoted himself with the greatest industry to his studies, and, when he had become sufficiently versed in the liberal arts, he embraced the monastic state. The young monk soon advanced to such a degree of sanctity that even old Religious modelled their lives on his.

On the death of his parents HUMBERT succeeded to an ample patrimony; it was while he was, with the permission of his Superior, revisiting his old home, to complete the arrangements for the transfer of this property to his monastery, that HUMBERT met AMANDUS, Bishop of Maestricht. This great prelate was travelling with one companion to Rome. At his request HUMBERT joined them. A horse with a pack-saddle carried their books and necessary baggage; they themselves proceeded on foot, staff in hand.

It chanced, as they were resting near a wood, that a bear fell on and devoured their horse, which had strayed into the forest. When they were about to resume their journey, the horse could nowhere be seen. HUMBERT was sent in search of it, and came upon the bear as it

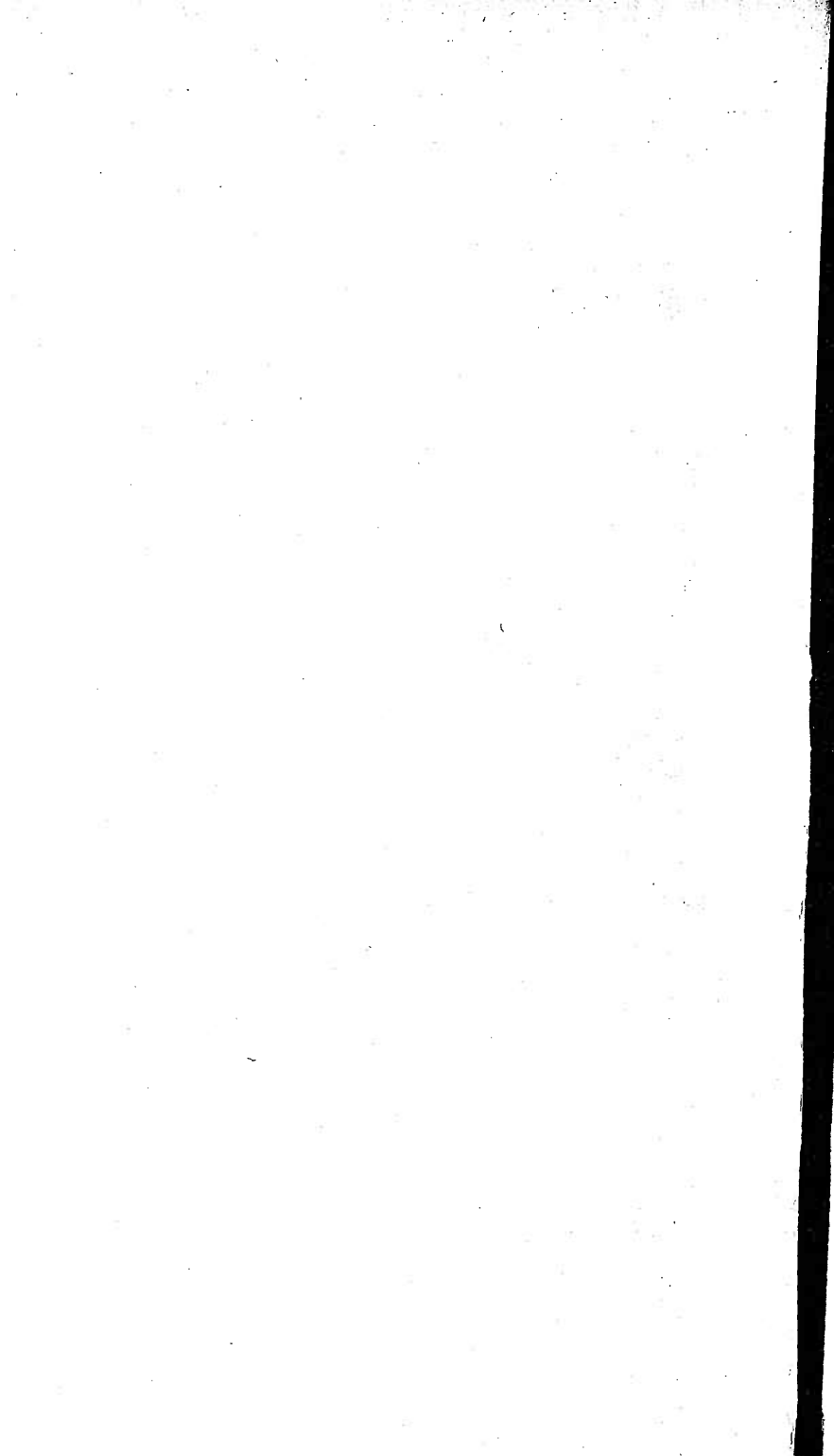


S. HUMBERT⁹ ABB. MARICOL. ORD. S. BEN.

Effera animalia non nisi Protoplastis, et qui illorū innocentia sunt imitati, obediunt. unde conijcias quanto virtutū aucti in Religione scholā profecerit Humbertus, cui ursus pro equo clatellario, et mensæ famulo Romam usq; servivit. Cervus ipsius vestī involutus et dentes et rictus canum securus elusit.

T. Umbach. del.

T. G. Waldbreit. sculp.



was finishing its meal. Without a particle of fear, the Saint advanced against the savage beast, and commanded it to receive the burden of its victim. Wonderful to relate, the bear obeyed; the pack-saddle and the load were fastened on its back. AMANDUS was amazed to see HUMBERT overtake him with so strange a baggage-animal. Perfectly tame and obedient, it accompanied them on their journey, going of its own accord to its resting-place when they halted at an inn, and waiting for its food—which it received from the hands of AMANDUS—till the travellers had finished their repast. When they came near Rome, the fear that the unusual procession would excite disturbance caused them to seek guidance from Heaven. In the night his Guardian Angel made known to the Bishop that a horse would be sent to them, and that the bear should be dismissed to the woods. And so it turned out; by the Divine command, in the morning, a horse was brought to them from the city; the bear was set free, resuming with its liberty its former ferocity.

Having entered the city, the pilgrims were received most kindly by the Supreme Pontiff. They spent several weeks in visiting the churches and catacombs and in venerating the remains of the Saints. On their return, HUMBERT, who stayed at Mauricolæ, was seized with a longing to revisit Rome. During his second stay there, as he was praying before the relics of S. PETER, a cross was seen by many to form itself over his head.

S. HUMBERT next led a colony of monks to Mauricolæ, to a monastery which had been begun, but was not finished. While toiling at this work with his monks, the Saint had thrown his cloak on the ground at some little distance. Just then a stag, pursued by hounds and huntsmen, and almost at its last gasp, sought refuge under the Saint's cloak. No effort of the huntsmen could prevail on the dogs to approach it. Their limbs stiffened, and they could not move till the leader of the huntsmen begged for mercy from the holy Abbot.

The famous Abbess ALDEGUNDE once had her life saved, when perishing of thirst, by a spring which the prayers of S. HUMBERT caused to gush forth; so when her preserver felt himself dying, he sent to ALDEGUNDE for the funeral raiment which she had woven for him with her own hands. At that very moment an order from Above bade ALDEGUNDE to despatch the robe. This miracle was discovered by the messengers, who met each other midway, and compared the times at which they had received their respective orders.

The date of S. HUMBERT's death is placed about A.D. 670.





S. LUDGERUS EP. ORD. S. BEN.

[illegible]

S. Ludgerus, Bishop.

MARCH 26TH.

THE father of S. LUDGERUS was a noble of the highest rank in Friesland, and consigned his son at an early age to the care of S. GREGORY, O.S.B., who was at the same time Bishop of Utrecht and Abbot of the monastery in that city. LUDGERUS, when quite a child, had given promise of great genius; being asked one day by a servant what he had done on that day, he replied: "I have either read, or written, or composed books." The boy's industry at the monastic school amply fulfilled the promise of his childhood. To still further perfect himself in learning, he crossed the sea to England to place himself under the teaching of ALCUIN, the greatest scholar of the time, to whom came crowds of disciples from all parts of the world, not to mention the English, the Irish, and the Scotch. Having spent more than four years with ALCUIN, and having received Holy Orders, LUDGERUS returned to Utrecht. ALBERIC, the successor of GREGORY, who had died during the absence of LUDGERUS, knowing his learning, zeal, and piety, committed to his charge Deventer in Friesland.

There, even at the risk of his life, our Saint waged persistent war on idols; but the fruit of all his labours was, for the moment, destroyed by the conquest of Friesland by Windekind, Duke of Saxony. Discouraged by the havoc he saw on every side, LUDGERUS went to Rome, and thence sought rest among his own Order in

the tranquil haven of Monte Cassino. But the energy which he had shown in Friesland and the learning he had acquired in England were known to Pope LEO, who, in order that these great qualities should not be hidden in a cell at Monte Cassino, recommended LUDGERUS to Charlemagne, just then victorious over Windelkind. The Emperor joyfully received our Saint on his return from Italy, and assigned to him five provinces of the Frisians. So successful was his preaching that the barbarians vied with one another in casting out idols and in accepting the true Faith. He also attempted to introduce Christianity among the Normans, but that fierce race expelled him from their territories. Next he was ordered by Charlemagne to nourish the seeds of the Gospel, which had been newly planted in Saxony. At the bidding of the Emperor he was consecrated by HILDEBALD, Archbishop of Cologne, Bishop of a See which has been identified with the modern Munster. Saxony was not enough for the zeal of LUDGERUS. He also converted Denmark, and was meditating an expedition to Norway, when the Emperor, through fear of his losing his life among the savage inhabitants of the North, recalled him.

Having placed Christianity on a firm basis amongst the Saxons, and having built a cathedral church at Werden, the Bishop's next want was a monastery. The site given him was in a dense forest on a precipitous mountain. There the trees had grown so huge and so close that they baffled every effort to clear the ground.

In despair the workmen rushed to LUDGERUS. Awake all through that night, the Saint sent up earnest prayers to the Almighty; not in vain, for suddenly so furious a storm raged that the very monarchs of the forest were uprooted, a space sufficient for the building having been cleared.

Good actions are often misrepresented. An enemy informed the Emperor that LUDGERUS, who spent all his revenues in charity, was neglecting the suitable decoration of his churches. An officer was sent to summon the Bishop to the monarch's presence. The Saint, happening to be at his prayers, told the officer he would follow him when his devotions were ended. This was construed into another offence. When Charlemagne asked why he had shown such contempt for his command, LUDGERUS answered, that though he revered his Majesty, he revered God still more, and that while he was engaged in His service, all earthly duties must wait. This noble and courageous reply so struck the Emperor, that he instantly acquitted the Bishop of all the charges brought against him, and punished his accusers.

Many years did LUDGERUS labour among the Saxons, until his health began to give way; yet to the last he performed all the duties of his high office. On the very day that preceded his death, he preached twice to his people from his Cathedral throne. Borne from the church to his cell, he survived only a few hours, dying on the 26th March, A.D. 809.

S. Rupert, Archbishop of Salzburg.

MARCH 27TH.

FRANCE has ever been fruitful in holy men, and among the holiest of her sons we may claim S. RUPERT. The Rule of S. BENEDICT, which had been introduced into France by S. MAURUS, attracted the youthful ardour of RUPERT, a scion of the royal house. Entering a monastery, he dedicated himself to religion. Though monastic houses are wedded to silence, the great sanctity of S. RUPERT soon became known, and many were the disciples who came to him for instruction and advice.

The desire of saving souls urged him to Germany, where Worms received him as its Bishop. However, the people of that city proved so hardened in wickedness that they flouted their Pastor, and eventually drove him with stripes from their gates.

His shoulders were yet sore from their blows, when his good angel directed his steps to Bavaria. There his missionary labours were so successful that he baptized Theodon, the Prince of that country, as well as a great number of his subjects. The place, known of old as Juvavium, now Salzburg, was selected as the seat of his Bishopric. Here he raised a monastery to S. PETER. From the pious Theodon the Bishop also obtained assistance to found, in honour of the BLESSED VIRGIN MARY, a great convent at Octinga, now Nurnberg, over which S. RUPERT placed his own relative, Erentrude, as Abbess. By him were



S. RUPERTUS EPLSC. ORD. S. BEN. BOIORUM APOSTOL.
 Cum apud Vangiones acriter in viua inueherets, sede sua paulo in Boia venit. The-
 odone, et magni populi parte sacro fonte lustravit. Urbe Salisburgensem ubi in ere-
 clo a se S. Petri Monasterio sedem Episcopalem fixit, hactenus a patredi-
 ne servavit verus Sal. terra. Veterem Oetingam B. V. honori dicavit Obijt. A. 622.
 Vanden h. del. J. N. Schenck sculp.

built several other monasteries and convents, in which the holy monks and nuns, who had embraced the Rule of S. BENEDICT, never ceased in their devotion to the MOTHER OF GOD.

This glorious Prelate, now aged, was nearing the time when he must go to receive his everlasting crown. In his departure from life he was fortunate, for on Easter Sunday, still alive, he entered the tomb prepared for himself long beforehand, and there died.

Some authorities give A.D. 623 as the date of his death; others place it about a century later.

S. Levinus, Archbishop and Martyr.

MARCH 28TH.

S LEVINUS, who was the son of a Scotch noble, and was destined to win fame in the fourfold capacity of Monk, Archbishop, Apostle, and Martyr, had the good fortune to be baptized by S. AUGUSTINE, the Apostle and Primate of England. After receiving the rudiments of his education in his native land, the boy was sent by his parents back to AUGUSTINE. The Primate received him with as much joy as a father would a son, and had him carefully trained in every branch of learning and piety. The example of the good monks, his instructors, inspired LEVINUS with the desire to enrol himself under the standard of S. BENEDICT. The young novice soon became perfect in the discharge of every monastic duty, and then, by the order of AUGUSTINE, he returned to Scotland.

His reputation for sanctity had preceded him; so we hear that his countrymen urged that such virtue ought not to be confined within the cloister, but that the King should appoint LEVINUS to the Archbishopric, which was then vacant. Long did our Saint decline the honour; but when the command of his Abbot was added to that of the King, he was obliged to accept it. For several years he ruled his See with the greatest success; but, like so many other Scotch Saints, fired with zeal for spreading the Faith among heathen nations, he handed over the Pontificate to

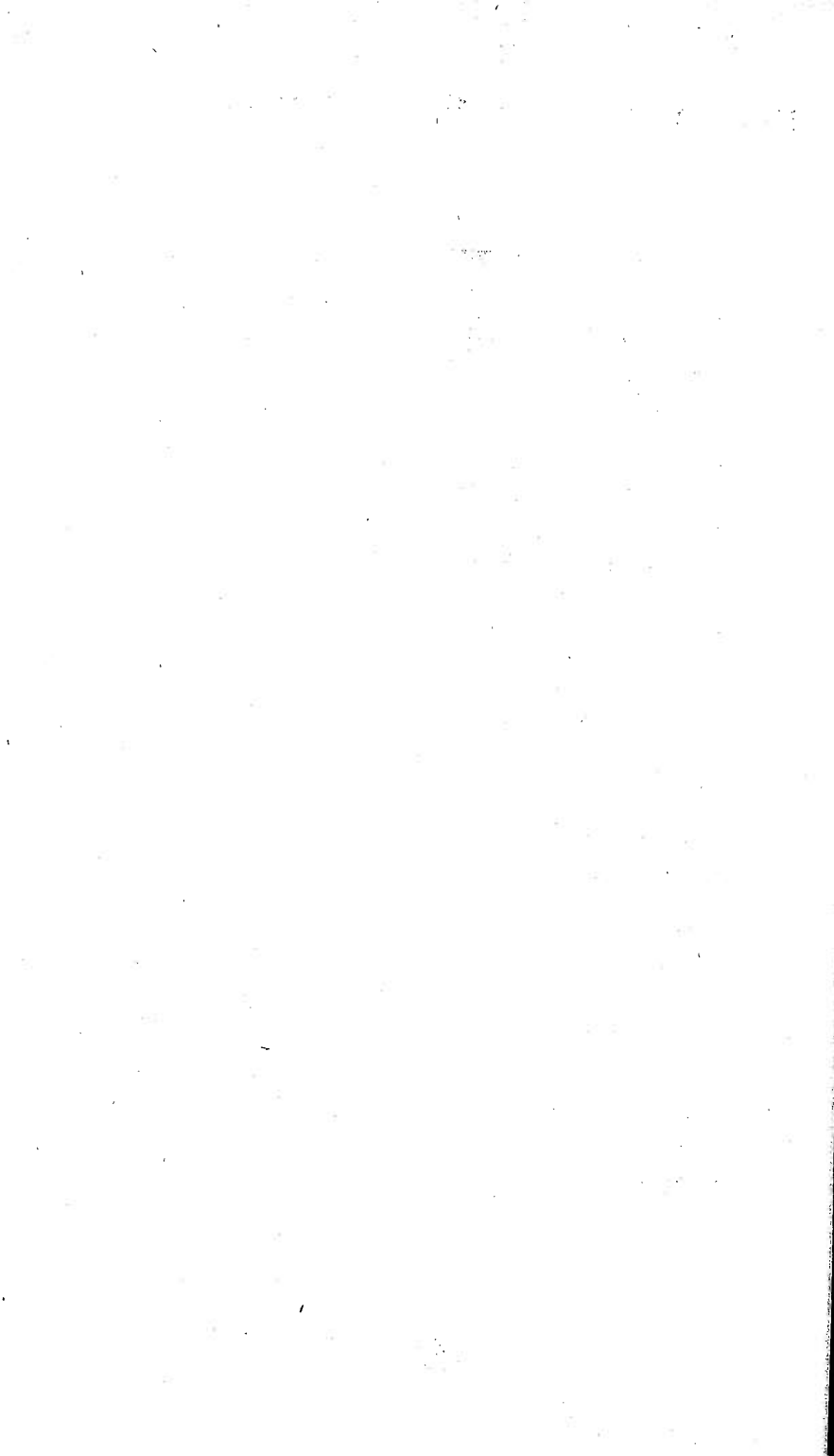


S LEVINUS ARCHIEP. ET MARTYR ORD. S. BEN.

*Si quisquē alius in vana Fana, Levinus auspiciatō belligeravit: nō apud
Flandros ubique ea excidit. Unde meruit, ut lingua faucibus erepta, cani-
busq; obiecta, divinitus tamen ad officium dediret. Claruit antē et post factū
prodigijs: quadruplici: Monachi, Martyris, Archiepiscopi et Apostoli titulo illustris.*

Umbach del.

Walden sc.



SILVANUS, and with three companions crossed to Flanders.

There FLORIBERT, the Abbot of Ghent, a monastery which had recently been founded by S. AMANDUS, gave a hearty welcome to the missionaries. After they had rested there for some time and thoroughly equipped themselves for their campaign, the four soldiers of CHRIST set out for the wildest and most savage part of Flanders to wage war on idolatry. This campaign was crowned with victory; the false gods were thrown down from their pedestals, and the standard of the Cross was carried in triumph as far as Holta. The inhabitants of this district, too, were won over in great numbers to Christianity by the miracles which S. LEVINUS was empowered to perform.

However, there were yet left in Holta some fierce and obstinate pagans, who were enraged at seeing their old gods overthrown by a few cowed monks. These, carried away by frenzy, made an attack on LEVINUS as he was engaged in meditation in his house. Dragging him out of doors, they cudgelled and beat him, and finally tearing his tongue out by the roots, they threw it to their dogs. The glorious prize of martyrdom for which LEVINUS longed was not yet to be his. By the power of the Almighty, he, whom his murderers had left for dead, revived, and, when his tongue was replaced in his mouth, he recovered the complete use of it.

His reward now was not far off. At Hesca, a village in Flanders, his bloodthirsty enemies again set on him. So savagely did they hew

and hack him, that his body was cut in pieces,
A.D. 633.

His remains, which were first interred near Deventer, were transferred A.D. 1007 to the Monastery of Ghent, and he is honoured to this day as one of the chief patron Saints of Flanders.



S. EUSTASIUS ABB. ORD. S. BEN.

Ut quoddam oraculum Eustasius passim adibat; cui per Galliam et Bavariam Idola expugnare, oculis caligine, et corporibus omne genus morborum ductu Crucis abstergere tam facile fuit, quam alteri pilam iacere.

Præfuit 600. Monachis omnibus exanimis optimis.

J. W. Bach del

Meldner Kuehl f

S. Eustatius, Abbot.

MARCH 29TH.



THE Monastery of Luxeuil, founded by S. COLUMBAN, flourished from the very beginning, so that in a short time there was scarcely a See or an Abbey throughout Gaul whose Head had not received his religious training in that house. The community under COLUMBAN numbered three hundred, and among them one of the most distinguished was a noble Burgundian named EUSTATIUS. This youth had bidden farewell to his parents and to his brilliant prospects in the world, and had betaken himself to Luxeuil, where his mind, impressionable as wax, readily lent itself to be moulded to virtue by COLUMBAN. When COLUMBAN was driven from Luxeuil by the fury of Brunechild, none seemed so worthy to succeed him as EUSTATIUS. As was the custom of the Order from its institution, the cultivation of learning and of piety went hand in hand; and what was so happily begun under COLUMBAN did not fall off when EUSTATIUS became Abbot. The number of monks was doubled, and the missionaries from Luxeuil kept the Faith alive not only in France, but in Bavaria and other parts of Germany. Idolatry did not last long where EUSTATIUS and his monks preached, and he was equally successful in putting down heresy. At a Synod convened at Maçon, with the help of King Clothair, the Abbot crushed Agrestinus, one of his own monks, who had become tainted

with the pernicious doctrines of the Schismatics of Aquileia. With similar vigour and success he refuted the false teaching of Photinus and Bononius.

The favour of the Almighty was also shown to our Saint by the cures he effected. His prayers gave sight to Salaberga. She—the daughter of his friend Gundonius—had been blind from birth. Though Salaberga had consecrated herself to the service of God, her parents insisted on her marrying, and it was only when she was left free by the death of her husband that she went to Langres to join the Sisterhood, of which she afterwards became Abbess. EUSTATIUS was once on a journey when his companion, Agilus, fell ill of a tertian fever. This illness threatened to detain the Abbot, whose presence was just then needed at Luxeuil. In his distress he invoked the aid of Heaven, and it was not withheld; when his hands stroked the head of Agilus, the fever was banished.

When EUSTATIUS returned to his monastery, he attended most scrupulously to the discipline of his brethren. The prosperity of Luxeuil under his government was so great that scions of the noblest houses in France flocked thither to embrace monasticism. Numerous colonies were sent forth to establish monasteries, which acknowledged EUSTATIUS as their head. The advice of our Saint was sought, just as if he were an oracle, by persons of all conditions, from King Clothair downwards. The King, in fact, had EUSTATIUS frequently summoned

to the palace to consult with him on affairs of state.

After a long and illustrious rule, the good Abbot, feeling his end was near, sought by constant prayer and severe penances to present himself before the tribunal of his Maker free from every trace of sin. On the last day of his life, having called together his brethren, he earnestly exhorted them to a life of devotion and virtue, and then, receiving the *Viaticum* and Extreme Unction, he breathed his last A.D. 630.¹

¹ Butler gives A.D. 625 as the date of his death.

S Aldegunde, Abbess.

MARCH 30TH.



ON this day we honour in our Calendar S. ALDEGUNDE, whom we have mentioned in the Life of S. HUMBERT as distinguished by more than one miracle, though the authorities, varying, place her feast, some in January, others in November.

Walbert and Bertilia were the parents of ALDEGUNDE, who was born at the time that Dagobert was king of France. From her cradle ALDEGUNDE hated the pomp of the world and burned with love for God. Her delight was to visit churches, to spend her days in devotion, and to prepare herself for the ascetic life for which she panted. Her pious inclinations were still further stimulated by her sister Waldetrude, whose marriage, after a short experience of it, was dissolved by the mutual consent of herself and her husband, Maldegarius, he retiring to a monastery on the banks of the Sambre, she to a convent in the same neighbourhood. As both were wealthy, their property enriched their respective houses.

When ALDEGUNDE was grown up, Waldetrude feared that she might be tempted to marry, so she begged their mother to allow her sister to visit her. From the moment ALDEGUNDE arrived, Waldetrude did not cease to impress on her sister's willing heart that she should not give to any man the precious pearl of chastity, than which, she said, nothing found more favour in the sight of God. Bertilia, in the meantime, fearing Waldetrude's influence

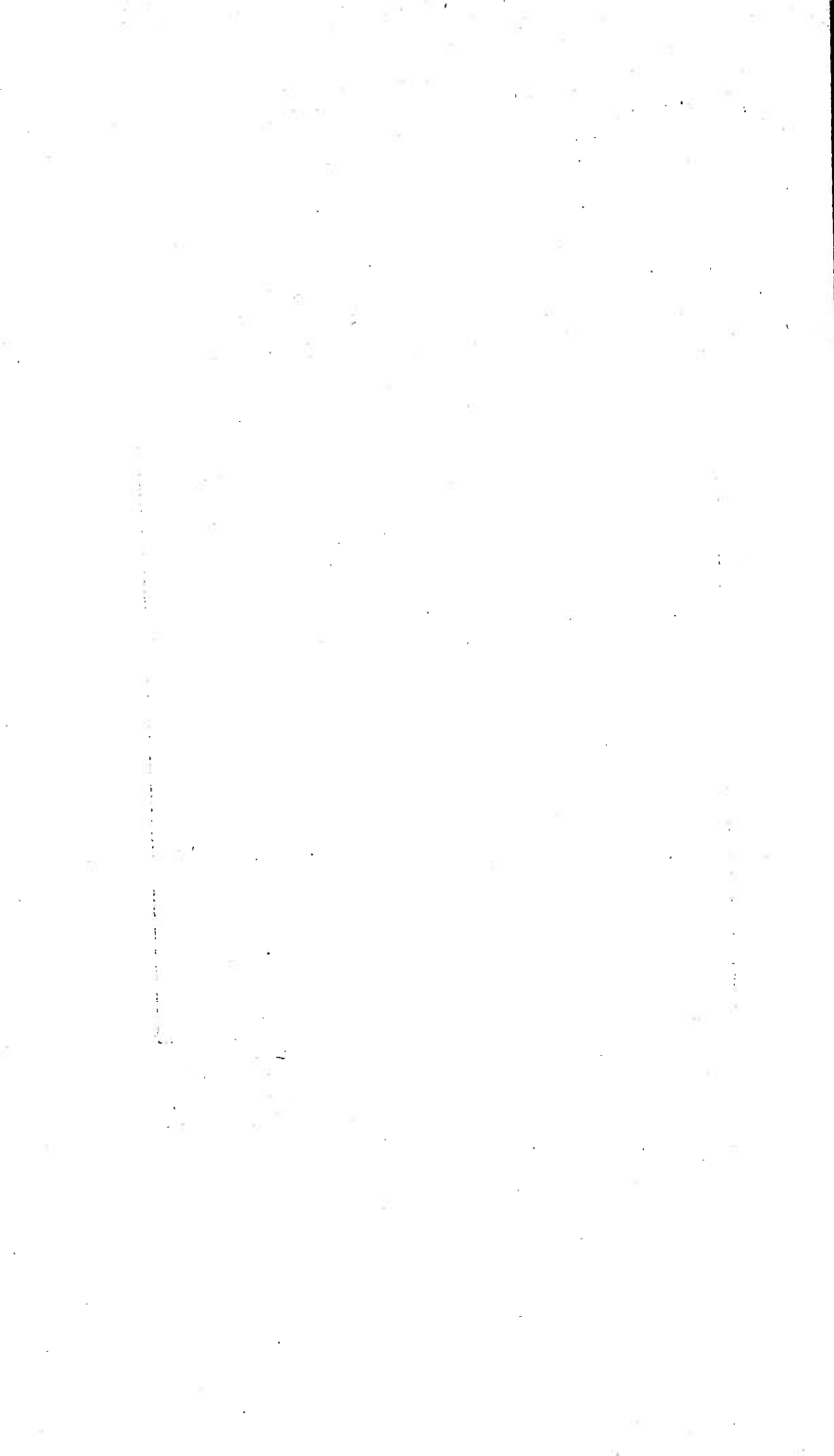


S. ALDEGUNDIS ABBATISSA ORD. S. BEN.

Ut procantis nobilissimi ac ditissimi iuvenis nuptias et obtrusos honores evitaret, clam noctu aditus excedens nemore se condidit. Quam inde extractam S. Amandus sacro populo obnupsit, D. Pneumate velum ex abaco prodigiose suppremitante.

J. Umbach del.

B. Kilian sculps.



over her sister, fetched her back in a carriage three days after her departure. Then she was bidden to receive the addresses of Endo, a young suitor of noble family and of great wealth. Averse as she was to marriage, ALDEGUNDE had for the time to feign acquiescence. The jewellery and rich raiment that both her suitor and her parents heaped on her she accepted, but, to prevent herself from yielding to the temptation, she every night, unknown to her mother, disciplined herself with the scourge, and on her knees poured forth her soul in supplication to God. The presents she got were secretly distributed among the poor. The marriage was postponed by the sudden death of Bertilia, but Endo continued to press his suit with such ardour and persistence that no hope remained but in flight. In the night-time the pious virgin stole from her home and hid herself in a forest between the Sambre and Maubeuge.

Just about then, S. AMANDUS, Bishop of Maestricht, chanced to come to the abbey, where her brother-in-law, Maldegarius, had taken the vows as a monk. Taking advantage of this opportunity, ALDEGUNDE hastened thither and asked the Bishop to give her the veil. AMANDUS complied, and solemnly clothed her with a veil, which, it is related, the HOLY GHOST, in the shape of a dove, carried in its bill and placed in the Prelate's hands.

Now wedded to CHRIST, ALDEGUNDE returned to Maubeuge, and there, as she was richly endowed with this world's goods, she

founded a house for men and another for women. Having made sufficient provision for the support of both houses, she bestowed the remainder of her wealth upon the poor.

So perfect in holiness did ALDEGUNDE become that S. PETER, OUR BLESSED LADY, and even OUR SAVIOUR Himself deigned to hold converse with her. In an ecstasy she saw the soul of S. AMANDUS (who had recently died), surrounded by a bright light, joining the choirs of Angels, who were singing hymns of praise to the MOST HIGH. That her soul too should soon be permitted to approach the Eternal Throne was what ALDEGUNDE longed for. However, she must first go through a term of probation. She prayed that she might, while alive, be allowed by suffering to atone for whatever in her was displeasing to Heaven. Kind Providence granted her request. She was afflicted with a malignant cancer. With the utmost cheerfulness and patience did she endure all the torments of this most loathsome disease. The Evil One, who tried to tempt her by offering to free her at once from pain, she repulsed with the help of the Crucifix. At last her trials ended, and she was called to her well-earned reward, A.D. 684.





S. GUIDO ABB. ORD. S. BEN .

Ne matrimonij vinculis illigaretur, clau se Romae in Clericorum ordinem redegit. Post, triennio Eremitas agens Pomposianis Abbas praeficitur, ubi id precibus effectit, ut cum operazjō alimentis deficeret, et naves aeterna silentia ad foras monasterij Caelit⁹ sisterent. Egros sanitati, mortuos vitae restituit, vivos incolumiter servavit

Vmbach del.

Waldenreth sc.

S. Guy, Abbot.

MARCH 31ST.

ALMIGHTY GOD very often manifests His goodness and mercy in pointing out the error of their ways to those who pursue the paths of pleasure and luxury. This mercy was shown to S. GUY. He was born at Casmarius, a hamlet near Ravenna, of good family, his parents being Albert and Martia. Their indulgence, coupled with the fire of youth, nearly brought their son to ruin. While studying at Ravenna, he fell in love. Dancing, singing, rich banquets, and the society of the opposite sex were all he lived for. He was going straight to perdition, when, all of a sudden, Divine Providence mercifully opened his eyes to the abyss yawning in front of him. The sense of his peril now made him shrink with loathing from what he previously had found so alluring.

In the meantime his father had arranged a marriage alliance for him. To avoid this, GUY secretly left Ravenna, and clad in coarse garments escaped to Rome. There, after a regular course of study, he obtained Holy Orders. It was then his intention to proceed to Jerusalem and never to see Italy again; but it was otherwise decreed by the Almighty. The Divine Command bade him return to his native country, and join MARTIN, a holy anchorite, who was living on the confines of the territory of Ravenna. For three years he lived the solitary life under the direction of MARTIN.

Such was the esteem in which GUY was held

owing to the humility and sanctity of his life, that, on the death of William, Abbot of Pomposa, he was chosen to succeed him. Under the new Abbot's rule strict discipline flourished at Pomposa, so that it was as if S. BENEDICT had come to life again. The devout thronged to the monastery to place themselves under S. GUY's spiritual guidance. Even his father and his brother, Gerard, were induced to leave the world and to don the cowl.

As the community was increasing in numbers every day, it became necessary to erect additional buildings. While this work was proceeding, several miracles were performed through the prayers of the holy Abbot. One of the workmen, while walking carelessly along the beams of the scaffolding, missed his footing, and, by S. GUY's intercession, was saved from being hurled lifeless to the earth. Owing to the same powerful mediation, no injury befell some monks who were dashed to the ground by blocks of hewn stone that had fallen through the giving way of some portion of the tackle. While the Abbot was energetically hurrying on the new monastery, his resources became exhausted. He had not wherewithal to feed his labourers. However, GOD did not forsake him. Soon after two ships, laden with corn, put into the coast adjoining the monastery and gave him abundance of provisions. It was not men's bodies only that our Saint was concerned for, but much more for their souls. A monk who lived in a cell not far from Pomposa was carried off by a sudden seizure. Owing to

his carelessness in the matter of penance, this monk's soul ran the risk of being lost. GUY's prayers restored him to life, that he might have time to make his peace with Heaven. Three days later, when he had piously confessed his sins and had been absolved, this monk died happily.

S. GUY was now advanced in years, when the Emperor Henry, on his entrance from Germany into Italy, commanded him to the imperial presence. On setting out, the Abbot told his sorrowing brethren that Pomposa would never again see him alive. This prophecy came true. While on his journey he fell ill at Parma, and there died, A.D. 1046.

His remains, which at first were interred at Parma, were transferred by the Emperor to Verona, and later on to Spires, of which city he is still one of the chief patrons.



LIST OF WORKS PUBLISHED BY JOHN HODGES,

To be completed in 12 parts.

Sermons on the Minor Acts of our Lord and Saviour Jesus Christ.

By J. M. ASHLEY, B.C.L., Rector of Fewston, Author of "Cogitationes Consonales," "Promptuary for Preachers," &c. Parts I., II., and III. now ready. 1s. each net.

The Corner Stone.

Hymn for the Bicentenary Festival of the Society for the Propagation of the Gospel, A.D. 1900. Words by S. BARING GOULD, M.A. Music by H. FLEETWOOD SHEPPARD, M.A. Price 1d. or 7/- per 100.

The Church and the Prayer Book.

Short Studies in English Church History. By the Rev. ROBERT HAYES CAVE, M.A. Demy 8vo., 1/- net.

"This work shows considerable acquaintance with the history of the different periods during which our invaluable Book of Common Prayer was being brought into its present form."—*Family Churchman*.

"At a time when the Prayer Book forms the arena of ecclesiastical strife, any work throwing light on its historical composition assumes a special interest. THE CHURCH AND THE PRAYER BOOK appears, therefore, opportunely. Possessing intimate acquaintance with the circumstances of the time referred to, and writing with a considerable charm of literary style, the author deserves, and will most likely obtain, the circle of readers he appeals to."—*Church Gazette*.

New Edition. Crown 8vo., cloth, 3s. 6d. net.

Random Recollections of some Noted Bishops, Divines, and Worthies of the "Old Church" of Manchester.

By GEORGE HUNTINGTON, M.A., Rector of Tenby. Author of "John Brown, the Cordwainer," "Recreations of the People," &c., &c.

"We have read the book from cover to cover, and have derived real enjoyment from the reading."—*Church Review*.

"His personal friendships with Bishops Lee, Fraser, Wilberforce, and Thirlwall, enables him to supply us with many heretofore unpublished sayings and doings of these great men."—*Guardian*.

"Besides the famous prelates, these Recollections include Dr. Hook, the great Vicar of Leeds; Dr. Neale, the saintly hymnologist and founder of sisterhoods; Dr. Dykes, our sweetest composer of hymn tunes, and many more worthies whose praises are in the churches."—*The Church in the West*.

BY THE SAME AUTHOR.

The Autobiography of an Alms-Bag.

Or, Sketches of Church and Social Life in a Watering Place. Second Edition. Crown 8vo., 2s. 6d. net.

"A clever book. Sketchy, anecdotic, chatty, humorous, and suggestive. We read of many topics, all full of interest."—*Literary World*.

"The author is a kind of ecclesiastical Dickens and Thackeray combined, and the work has all the race of Dr. Holmes' 'Autocrat.'"—*Oldham Chronicle*.

"Overflows with good stories effectively told, and most of them brought into good and useful purpose."—*Guardian*.

Harvest.

A Sermon. Price 1d.

By the Rev. T. W. MOSSMAN, D.D. (B.A., Oxon) Editor of "The Great Commentary on the Holy Gospels of Cornelius A' Lapide." Second Edition, 2 vols. Crown 8vo., cloth, 7s. net.

Mr. Gray and His Neighbours.

"Mr. Gunton, the very unspiritual Rector, who cares less for principle than for perference, and who makes his Laodicean principles pay, is a clever caricature."—*Standard*.

"The entire absence of goodliness or sentimentality in the way the matter is handled, and the mode in which Mr. Gray and his daughter are depicted as dealing with it, deserve warm praise."—*Academy*.

"Bishop Stubblegrass is equal to Bishop Proude himself, which is saying not a little."—*Nonconformist*.

The Primacy of S. Peter. Is it Scriptural?

The Argument For, and Against. By the Great Commentator, Cornelius A' Lapide. Translated, with a Preface. Price 6d.

Death: Not Separation, but a Bond of Union.

A Sermon. Crown 8vo. Price 2d.

A Latin Letter.

(With an English Translation). To his Holiness Pope Leo XIII., Successor of S. Peter, and Primate of the Catholic Church. Demy 8vo. Price 6d.

The Relations which at present Exist between Church and State in England.

A letter to the Right Hon. W. E. Gladstone, M.P. 8vo. Price 6d.

By the Rev. OSWALD I. REICHEL, B.C.L., M.A., F.S.A., Editor of "A Manual of Canon Law," etc., etc.

Solemn Mass at Rome in the Ninth Century.

Second Edition, with corrections and additions, and a sketch plan of a Basilica. 1s. net.

The Origin of English Liturgical Vestments.

Prescribed for use in the Thirteenth Century. With six illustrations. A Paper read before the Exeter Diocesan Society. 8vo, 1s. 6d. net.

The "Domesday" Churches of Devon.

8vo., 1s. net.

BEDFORD STREET, STRAND, LONDON, W.C.

2 LIST OF WORKS PUBLISHED BY JOHN HODGES,

By the Rev. STEWART D. HEADLAM, B.A.

Priestcraft and Progress.

New Edition. Fourth Thousand. Price 1s. net.

"Our advice to the clergy and laity is to get this book, read it, and preach it, and live by it."—*Church Times*.

The Service of Humanity.

Sermons and Lectures on "The Service of Humanity," "The Stage," "Some Difficulties Encountered by Students of Physical Science," "The Cultus of Our Lady," "Church and State," "Is Life worth Living?" "God's Visitations," "The Church and Liberalism." 2s. 6d. net.

"Almost every page contains suggestive hints which all will do well to ponder, especially those brought into contact with secularism and infidelity."—*Ecclesiastical Gazette*.

The Secular Work of Jesus Christ, His Apostles, and the Church of England.

Price One Penny.

Short Lessons in Christian Theology.

Being simple readings from the Gospel according to St. John. By Mrs. STEWART HEADLAM. Crown 8vo., cloth, 1s. 6d.

Religion in the Present Hour.

An Essay. Demy 8vo., cloth, 6s. net.

"The writer does not consent to take his opinions ready made, and has much that is of interest to tell."—*Literary World*.

The Wells Office Book.

Prime and Hours, with other services for the use of Wells Theological College. With a preface. By the BISHOP OF BATH AND WELLS. Cloth, gilt edges, 1s. 6d. Persian gilt edges, 3s. Morocco, gilt edges, 5s. net.

"This book has been very carefully done."—*Church Quarterly Review*.

The Sarum Office Book.

Prime and Hours, with other services for the use of Sarum Theological College. Roan, gilt edges, 3s. net.

A new Latin and English Prayer Book.

Libellus Precum.

A Manual of Prayers drawn from various sources, including the York Minster Library, intended for the use of clergy, and dedicated to the members of the Pastoral order. By ONE OF THEMSELVES. With an address on Priestly Life by the Archbishop of York. Cloth, red or gilt edges, price 3s. 6d. net.

"We cannot too earnestly commend this little volume of devotions, nor thank too heartily the unknown author, whose unvarying judgment has brought together, in a comparatively small compass, this suggestive and helpful collection of prayers for every hour, and for most occasions, admirable alike in its contents and get up."—*Ripon Diocesan Gazette*.

Now Ready. Price Five Shillings, net.

Rowland Vaughan: His Booke.

Published 1610, Re-published and Prefaced by ELLEN BEATRICE WOOD, 1897.

"We cordially welcome the excellent reproduction of a quaint old seventeenth century book. . . . Mrs. Wood's introduction is written in a very spirited and interesting manner, . . . the work contains also much curious information throwing light upon the period. . . . Prefixed to the introduction is a photograph of an old map of Rowland Vaughan's estate, and the title page is adorned with the well-known coat of the Vaughan family from the 1619 Visitation of Herefordshire."—*Genealogist*.

Ireland in 1821.

Being an account of a visit to Ireland by Her Most Gracious Majesty's Uncle, King George IV., in the year 1821. By S. HUBERT BURKE, author of the "Historical Portraits of the Tudor Dynasty." Demy 8vo. Price 6d.

Always the Same.

A Love Story. By E. C. S. Crown 8vo., cloth, 1s. 6d. net.

A Popular History of the Crusades.

By the Rev. W. E. DUTTON, Rector of Monstone. With a Preface by the Rev. WM. DENTON, M.A. Crown 8vo., 1s. 6d.

By the Rev. S. BARING-GOULD, M.A.

Secular and Religious Education.

A Sermon. Crown 8vo. Price 3d.

"A powerfully argued treatise against the wickedness of educating childhood without religion. It deserves to be written in letters of gold on every school gate in the kingdom."—*Universe*.

The Power of the Press.

A Sermon. Crown 8vo. Price 3d.

Mr. Daniel Creedy, M.P.

An Extravaganza. Crown 8vo. Price 3d.

Short Answers to Popular Objections against Religion.

3s. 6d. per 100.

By the Rev. FRANCIS AIDAN GASQUET, D.D., author of "Henry VIII. and the English Monasteries."

Edward VI. and the Book of Common Prayer.

Its Origin Illustrated by hitherto Unpublished Documents. With 4 facsimile pages of the M.S. Demy 8vo., 7s. 6d. net. Third Thousand.

"We cannot refrain from expressing our admiration of the method in which the author has conducted his whole inquiry. It ought to have a large circulation, for it contains by far the best account we have ever seen of the changes introduced in Edward VI.'s reign."—*Guardian*.

BEDFORD STREET, STRAND, LONDON, W.C.

A Chronicle of the English Benedictine Monks,

From Renewing of their Congregation in the Days of Queen Mary to the Death of James II.; being the Chronological Notes of Dom. Bennett Weldon, O.S.B., a Monk of Paris. Edited from a Manuscript in the Library of St. Gregory's Priory, Downside. Demy 4to., 12s. 6d. net.

A Sketch of the Life and Mission of St. Benedict.

With an Appendix, containing a complete list of the Benedictine Churches and Monasteries in England with the Date of their Foundation. Third Thousand, 1s. net.

Hampshire Recusants: A Story of their Troubles in the time of Queen Elizabeth.

1s. net.

The Pall,

From the body of the blessed Peter, a Pledge for the Unity of the Catholic Faith. A Sermon preached at the Church of the London Oratory, at the Solemn Investiture of the Most Rev. Herbert Vaughan, Archbishop of Westminster. Price 6d.

John Wesley in Company with High Churchmen.

Crown 8vo. Fifth and cheaper edition, revised and enlarged, limp cloth, 1s. 6d. net.

The Eucharistic Hymns and Manuals of John and Charles Wesley.

Reprinted from the original edition, 1745-57-94. Edited by the Rev. W. E. DUTTON. Demy 16mo., cloth, two vols., 1s. each, net.

"Should be in the hands of every Churchman for his own profit, and in the hands of every Wesleyan that he may see for himself what the Wesleys really taught concerning the Holy Eucharist."—*Church Times*.

"We hope these useful books will have a large sale—most valuable, both from a devotional and controversial standpoint, and every parish priest who has Wesleyans in his parish ought to keep these books by him to lend as required. It might even be safely given to Wesleyans who wish (as John Wesley would have desired them to do) to communicate at their parish church."—*Church Review*.

The Rise and Progress of Presbyterianism.

With Appendices on Toleration and Unity.

By the Rev. GEORGE BROADLEY HOWARD, B.A. Crown 8vo., cloth, 3s. 6d. net.

This work will be found suitable for distribution not only among Presbyterians, but among Churchmen and Dissenters also. The subject is full of interest: and while the author does not shrink from exposing the hollowness and peril of the Presbyterian system, and the intolerance by which it has been characterised, he writes in a conciliatory and even appreciative spirit, and acknowledges with admiration the piety, constancy, and eminent attainments of so many of its adherents, which have adorned and still adorn its history.

"For a concise and trustworthy account of this most complicated subject, this is the best manual we have come across. . . . The book is pleasantly written, and is intensely interesting."—*The Family Churchman*.

"We can recommend this clever historical manual. . . . It is an able and lucid historical statement of Presbyterianism and its defects. Anyone with fair average education can here learn all the history of Presbyterianism that an ordinary person need to know."—*Church Review*.

"Mr. Howard has given us in this work a careful and clear account of the History of Presbyterianism. It is likely to be useful to many who find some difficulty in a gathering a clear idea of this system from ordinary histories."—*Church Quarterly Review*.

Dishonest Criticism.

Being a Chapter of Theology on Equivocation, and Doing Evil for a Good Cause. An answer to Dr. Richard F. Littledale. By JAMES JONES, S.J., Professor of Moral Theology in St. Benno's College. Crown 8vo., 2s. 6d. net.

"Nothing like it has appeared since Newman's reply to Kingsley."—*John Bull*.

Order in the Physical World and its First Cause.

According to Modern Science. From the French by T. J. SLEVIN. One vol., 2s. net.

In the Light of the Twentieth Century.

By INNOMINATUS. Crown 8vo, 2s. net.

"This book is undeniably clever, full of close and subtle reasoning, lighted up with keen epigrammatic wit."—*Literary World*.

Moral and Religious Estimate of Vivisection.

By HENRY NUTCOMBE OXENHAM, M.A. Fifth Thousand. Demy 8vo. Price 6d.

Change in Faith or Development.

A Critical Exposition of St. Vincent of Lerins. *Quod ubique quod semper quod ab omnibus.* Addressed to Anglicans. By C. TONDINI DE QUARENGHI, Barnabite. 8vo., 6d.

A Grammar of Socialism.

By the Rev. THOMAS WODEHOUSE. Fifth Thousand. Price 2d.

The Knight's Quest.

An Epic Poem. By M. B. LUCAS. Illustrated by G. SPOONER-LILLINGSTON. Music by the Rev. S. E. L. SPOONER-LILLINGSTON (Mus. Bac., Oxon.) Demy 8vo., 1s. net.

This little book is beautifully illustrated with four full-page etchings and printed on hand-made paper.

Our Curate's Budget.

This most popular Series of Stories having been several years out of print, and constant enquiries being made for them, the Publisher has decided to reprint and issue them in a cheaper form—in Twenty vols. (each containing Six stories), price in cloth, 1s. 6d. post free. Vols. I., II., and III. now ready.

This Series will be found very useful for reading in Sunday and Night Schools, for Parochial-Lending Libraries, School Prizes, Training Ships, Soldiers' Barracks, and wherever it is desirable to propagate sound Church teaching in an interesting way.

The Popular Stories of Henri Conscience (the Walter Scott of Flanders).

The Tales of HENRI CONSCIENCE. Translated from the Flemish. In Wrapper, 1s. each net. Now ready.

- Vol. I. THE HAPPINESS OF BEING RICH.
- Vol. II. THE IRON TOMB.
- Vol. III. THE FISHERMAN'S DAUGHTER.
- Vol. IV. WOODEN CLARA AND RICKETTICKETACK.
- Vol. V. THE LOST GLOVE.
- Vol. VI. THE PALE YOUNG MAIDEN.
- Vol. VII. LUDOVIC AND GERTRUDE.
- Vol. VIII. THE YOUNG DOCTOR.
- Vol. IX. THE BLUE HOUSE.
- Vol. X. THE FATAL DUEL, &c., &c., &c.

"Should have a place in every parish library."—*Church Times*.

Our Vicar's Stories.

Illustrated. Edited by Rev. H. C. SHUTTLEWORTH, M.A. In six numbers, 3d. each. Two vols., cloth, 1s. 6d. each, or in 1 vol., cloth gilt, 2s. 6d. net.

- No. 1. RHODA ST. BARR. A story in Three Chapters.
- No. 2. TRUE AS STEEL, AND WINNIE AND GRAND.
- No. 3. SUNFLOWER COURT.
- No. 4. THE PEARL MERCHANTS.
- No. 5. IN THE NEW FOREST.
- No. 6. JEM, A REAL REFORMER.

"Well adapted for Lending Libraries and School Prizes, and very like our old favourite—The Curate's Budget."—*Church Bells*.

The Children of Hatherleigh Manor.

By the Author of "Woodbury Farm." Demy 16mo., 6d.

"It is a capital little book for children."—*Church Review*.

"The story cannot fail to be popular with the little ones."—*The Banner*.

"A pleasantly-told story."—*English Churchman*.

Bible Stories for Children and Schools.

Cloth, gilt edges, 2s. 6d. net.

"Brightly and simply written." We have taken the opinion of a juvenile reader upon them, and it is very favourable."—*Guardian*.

Price Threepence each.

The Garden by the River, or The Children of the Church.

An Allegory.

How Rachel Lee Found the Christmas Gift.

By the Author of "Sunday and Festival Stories."

Ninian: or, the Children of the Holy Angels.

St. Agnes' Guild; or, How and What.

Cyril Johnson: the Choir Boy.

A Tale. Price One Penny.

Lights and Shadows.

Stories of Every-day Life. Edited by the Author of "A Trap to catch a Sunbeam." 3 parts, 6d. each, or 1 vol. cloth, 2s.

"All a-Blowing and a-Growing." "A Golden Deed." "A Little Maid." "The Last Rose of Summer." "A Woman's Love." "Caleb Webb's Magnifying Glasses." "A Noble Fight." "A Tale of Harvest Time." "A Bag with Holes." "An Angel's Whisper." "Dayrell's Food." "The Child of the Soil." "The Captain's little Daughter." "Sunshine after Rain."

Sunday Stories for the Christian Year.

A story for reading aloud for each Sunday and Festival in the year. A new and revised edition now being issued in shilling parts. Parts I., II., III., and IV. now ready.

"Each story is founded upon some point in the Epistle or Gospel for the day: nothing could be better for reading to a Sunday Class."—*Church Review*.

"They are brief and plain, pointing out distinctly and clearly the moral of the day, serving excellently to bring out the meaning of the services, and though of course they are marked by a decided Church feeling, they contain nothing extreme or intolerant."—*The Guardian*.

Devotional Readings.

Being Select Passages from the Rev. H. E. Manning's Anglican Sermons. Second Thousand Limp cloth, 1s.

Thoughts for Those that Mourn.

From Archdeacon Manning's Sermons. Eleventh Thousand. Cloth, 1s. Roan and red edges, with photographic frontispiece, 2s. net.

Lectures to Ladies on the Supernatural Life.

By CARDINAL MERMILLOD, Bishop of Lausanne and Geneva. Translated from the French, with the Author's sanction, by a Lady. Crown 8vo., 3s. 6d. net.

"These addresses are fine specimens of composition, which seem to stand midway between that of a meditation and a sermon. The spiritual teaching is most direct and excellent."—*Literary Churchman*.

Practical Thoughts and Suggestions for Sisters of Charity and Those Desiring to Become Sisters.

Compiled from various sources. With heads for Mental Prayer and Consideration. Second Edition. Price 2s. 6d. net.

Christ and the People.

Sermons on the obligations of the Church to the State and to the People. By THOMAS HANCOCK, M.A., Lecturer at St. Nicholas Cole Abbey. Second Edition. Crown 8vo., cloth, 4s. 6d. net.

"As compared with the general run of pious, feminine, hazy sermons, they are as a breeze on the hill-top to the close atmosphere of a sick-room."—*Church Times*.

Theology and Life.

Sermons preached in Newcastle-on-Tyne by PROFESSOR SYMES, M.A. Crown 8vo., 2s. 6d. net.

"Mr. Symes has taken great pains with his Newcastle sermons; they are more individual in application, and the language is carefully chosen. To those of our readers who are perplexed and troubled by the incoming wave of Socialistic thought and action we commend these works. . . . Unless we highly mistake, they will learn how to make the Church a greater social power, and, if so, the end of these publications will have been attained."—*Church Times*.

The Arsenal of Devotion.

By PAUL PARFAIT. Translated by an Oxford Graduate. Crown 8vo., cloth, 2s. net.

"This is a remarkable work. . . . From a literary or folklorist standpoint the book is charming. . . . On the subject of definite teaching of Roman authorities the work is very instructive, and deals with a large number of topics included in Roman teaching, of which most of our Clergy know nothing. . . . No one who is interested in Roman controversy can be said to have mastered the subject until he has made himself acquainted with the popular working of the Roman system in France and Italy, which is so ably explained by M. Parfait in this striking book."—*Church Review*.

A Service for the Celebration of Holy Communion.

Commonly called the Canon. According to the use of the famous and illustrious Church of Sarum in England, being the only office authorised for use at the celebration of the Most Holy. Printed in two colours. Price 6d. net.

The Treatise of St. Catherine of Genoa on Purgatory.

Newly translated, with an introduction on Hell and the Future State. Translated by I.M.A. Edited with an Introductory Essay on Hell and the Intermediate State by a Priest Associate of the Guild of All Souls. Demy 8vo. Limp cloth, 1s. net. New Edition Just Ready.

"The book deserves the attention of students of eschatology, both for the sake of the treatise itself and for the essay which accompanies it."—*Guardian*.

Penny Manuals for the People.

1. WHAT EVERY CHRISTIAN MUST KNOW AND DO.
2. HYMNS AND SERVICES FOR MISSIONARY MEETINGS.
3. A GUIDE TO THE MORNING AND EVENING PRAYER.

4. PLAIN TEACHING ON CHURCH PRINCIPLES.
5. THE CHURCH AND THE BIBLE.
6. CHURCH OR CHAPEL; ONE OR BOTH.
7. THE BOOK OF PRAYERS.
8. CHURCH AND STATE.
9. FENELON ON FREQUENT COMMUNION.
- 10 & 11. MANUALS OF CHRISTIAN DOCTRINE FOR CONFIRMATION CANDIDATES. 2d.
12. SACRAMENTAL TEACHING; OR, A FEW SCRIPTURAL THOUGHTS ON THE TWO SACRAMENTS OF BAPTISM AND THE HOLY EUCHARIST.
13. LENT, WHAT IT IS, AND HOW TO KEEP IT.
14. IT ISN'T WORTH WHILE.
15. BY-AND-BY. FOR MISSIONS.
16. LONG AGO. FOR MISSIONS.
17. MRS. BLAKEMORE'S CONFIRMATION.
18. WHY AM I A CHURCHMAN? THREE PLAIN ANSWERS.
- 19 & 20. REFLECTIONS FOR EVERY DAY IN THE MONTH. From the French of Fenelon. 2d.
21. SIMPLE WORDS ABOUT RELIGION.

Sample Packet containing one each of the above 2s. post free.

Church and Cottage Tracts.

A series of 45 one-page tracts suitable for distribution in Church or Cottage, 2s. per 100. A sample packet containing one of each, price 6d.

Be Ye Reconciled to God.

A tract for distribution in Advent, Lent, and at Mission Services. 1d. each, or 5s. per 100.

The Creed, the Lord's Prayer, and New Testament Commandments.

Three beautifully illustrated cards in a packet. Price 6d. net.

A Manual of Christian Doctrine.

Being an explanation of the Church Catechism by the Rev. JOHN JAMES, M.A. New edition. Price 6d.

The Prayers of Erasmus.

Translated and Edited by the Rev. CHARLES SIMEON COLDWELL, B.A. Cloth, 1s. 6d.

Life and Martyrdom of St. Cecilia and Her Companions.

Edited by Fr. CHARLES BOWDEN, of the London Oratory. Limp cloth, 1s.

New Carols for Christmas.

Words and Music by the Rev. H. FLEETWOOD SHEPPARD, M.A. Author of Doncaster Hymn Tunes, &c. Musical Editor of "Songs of the West," "Church Songs," "Garland of England Songs," &c.

- NO. 1. COME, ALL FRIENDS.
- NO. 2. CRADLE-SONG OF THE B. V. MARY.
- NO. 3. HARK! WHAT MUSIC FROM ABOVE.
- NO. 4. THE SHEPHERDS AT BETHLEHEM.
- NO. 5. OLD SIMEON (the Presentation in the Temple).
- NO. 6. IN DARKNESS LOST.

Words and Music 1½d. each, or 10s. per 100. Words only 1d. or 7s. per 100.

Carols, Hymns, and Noels for Christmas-tide.

20, with music. Selected and Edited. By THOMAS STANFORTH. Already the Book has been adopted for use in several Churches. Price 6d. Words only 2d.

"Some of them are very beautiful, and certain to become popular."—*Morning Post*.

The Three Kings of Orient.

A Christmas Carol. Words and Air by the Rev. G. PIERCE GRANTHAM. With the harmonies carefully revised. 1d., or 7s. per 100.

The Sacrifice of Praise.

Being two papers on Church Music. By the Rev. THOMAS HELMORE, M.A. Price 6d.

The Pathway of Health and Happiness.

In Six Letters from a Clergyman of the Church of England to young men of all classes on 1 Thess. iv. 4. Royal 32mo., cloth, 1s. net; 25 copies post free for £1; in roan tuck as a pocket book, 2s. net.

This little book was printed for private circulation some years ago, and is now published at the request of several clergymen and others engaged in tuition.

The Imitation of Christ.

By THOMAS A' KEMPIS. Imperial Demy 16mo. Calf or morocco, gilt edge, 2s. net (Published at 5s.).

The Inner Life.

Or Spiritual Guidance in the Ways of God, Adapted from the French of L'Abbe Baudrant. Imperial Demy 16mo. Calf or morocco, 2s. net (Published at 5s.).

A Guide to Advent.

Being a Guide to the Holy Observance of the Season of Advent; containing A Practice, A Meditation, Affections, Sentences from Holy Scripture and the Holy Fathers, and a point of the Incarnation. From the French of Avrillon. Sewed, 6d.; Cloth 1s. net.

Daily Text Book for the Christian Year.

May be had in the following forms:—Two vols., limp persian, with cross, 2s., or morocco, 3s. net; one vol., morocco or calf, 2s.; circuit morocco or calf, 3s. net (originally published at 3s. 6d. & 4s. 6d.)

God's Gift in Confirmation.

Why and How to be Confirmed. By C. HOLROYD. Price 3d.

This book succeeds in giving a singularly clear and concise account of the meaning and use of Confirmation.

A Manual

Of Christian Doctrine for Confirmation Candidates. 200th Thousand. 2d.

Confirmation.

A Sermon by the Rev. J. GASKILL. 1d.

Confirmation.

What is it? A Tract. 2s. per 100.

Confirmation.

Questions for Candidates. A Tract. 2s. per 100.

Confirmation.

Our Part, God's Part. A Tract. 2s. per 100.

Thoughts and Rules

For the Newly Confirmed. 2s. per 100.

Confirmation Cards.

A Beautifully Designed Card. Printed in 2 colours. 1d. each, 10s. per 100.

Salvation.

How shall I gain it? By LESLIE MAXWELL. Price 4d.

Hours of the Passion.

Including in full the Daily Office for Morning and Night, chiefly after the Ancient English use of Salisbury, with other Devotional forms, for private and household use. Compiled and Edited by a Priest of the Church of England. Second Edition. Cloth, red edges, 2s. net.

Lent.

Daily Subject for Brief Meditation and Prayer upon the Suffering Life of our Lord Jesus Christ. By the Rev. RICHARD TRAVERS SMITH, B.D. Fifth Thousand. 2d.

Lent; What is it and How to keep it?

A Manual. 1d. each, 7s. per 100.

Lent: Sorrowing with the Lord Jesus.

A Tract for Distribution. 2s. per 100.

Suggestions and Meditations for the Season of Lent.

By the Rev. R. W. RANDELL, M.A. Thirteenth Thousand. 2d.

A Time to Mourn.

A Few Words to Christian Men and Women about the Lord's last week of Suffering. By the Rev. GEORGE CRAWFORD CAFFIN, M.A. 1d.

Good Friday: How Shall I Keep It?

A Tract for Distribution. 2s. per 100.

Susannah's Good Friday.

A Story. 1d. each, 7s. per 100.

The Broad Lane Tea Party.

A Story for Good Friday. 1d. each, 7s. per 100.

"These two stories should be circulated freely wherever Good Friday is made a day of pleasure."—*Guardian*.

A Form for Missionary Meetings.

Containing an order of Proceedings, with Hymns, Scripture Readings, and Litany of Intercession. 1d. each, 7s. per 100.

Short Answers to Popular Objections Against Religion.

7s. per 100.

Popular Objections to a Mission Answered.

3s. 6d. per 100.

Resolutions after a Mission.

2s. per 100. On Card 1d. each, 6s. per 100.

Short Prayers.

For Distribution during a Mission. 2s. per 100.

Once and Now.

A Mission Tract. 2s. per 100.

Long Ago.

A Mission Manual. 1d. each, 7s. per 100.

By-and-By.

A Mission Manual. 1d. each, 7s. per 100.

The Little Mission Book.

Containing instructions suitable for Parochial Missions, and other occasions. By the Rev. W. H. LOWDER, M.A. 2d.

Litany of Preparations for a Mission.

By the Author of "Alleluia," "Song to Jesus," &c. 3s. 6d. per 100.

Aids to Self-Examination.

1d.; 3s. 6d. per 100.

The Order for the Communion of the Sick.

With Instructions and Devotions specially adapted for the unlearned. By the Rev. WILLIAM B. CAPARN, M.A.

Are These Things So?

A few words to the Members of the Church of England. By ONE OF THEMSELVES. 6d. net.

Notes on Symbolism.

By the Author of "Notes on the Months," &c. 6d., cloth 1s. net.

Biographies.

Price 2d. each; 12s. per 100.

THE REAL MARTIN LUTHER, Twenty-fifth Thousand.

LUTHER'S REAL TEACHING ON CONFESSION, BAPTISM, AND THE SACRAMENT OF THE ALTAR. With his Preface. Fifth Thousand.

THOMAS CRANMER, Archbishop of Canterbury, an English Reformer. Fifth Thousand.

THE TRUE JOHN WYCLIFFE. Second Thousand.

HEROES OF THE CROSS.

Under the above title is now published a series of Biographies of Eminent Christians who have lived in all ages of the Church.

The Lives will aim to be historical rather than devotional, and controversy will be avoided. Each Biography will be complete in one vol. Crown 8vo. Price in cloth, 3s. 6d. net, post free.

St. Gregory the Great.

By the Right Rev. ABBOT SNOW, M.A.

Christopher Columbus.

His Life, Labours, and Discoveries. By MARIANA MONTEIRO.

"It forms a not unworthy tribute of praise to the memory of one whose sufferings, humiliations and death, have borne such marvellous fruit, and whose love of God, faith and constancy, has fully entitled him to a place among the Heroes of the Cross."—*Literary World*.

The Right Rev. Samuel Seabury, D.D.

First Bishop of Connecticut and of the American Church. By E. BEARDSLEY, D.D., President of the General Convention of the American Church.

"It is a volume of unusual interest and merit, and well worth buying for instalment on some convenient shelf of the study."—*Literary Churchman*.

St. Columba.

The story of his Life. By S. KEYWORTH.

"In this agreeable volume Mr. Keyworth makes a very interesting contribution to the 'Heroes of the Cross' series. The story of St. Columba, a youth born out of the north, of his life and work in Ireland and Scotland, is told in an attractive manner, which should commend the book to all interested in the early period of Christianity in the British Isles. It is a notable edition to a neat and attractive series."—*Publishers' Circular*.

Father Ignatius in America.

By Father Michael, O.S.B. Crown 8vo., cloth, 3s. 6d. net.

In these pages it has not been my object to enter into any of the controversy caused by the Father's work in the States, but rather to give a true and full authentic account of the teaching and results of his Missions in America and the various parts of the States we visited.

Though my intention originally was to write these articles (now framed into chapters) solely for our own newspaper, wishes have been expressed by members of all grades of society to know something of the Father's Mission work, and the good resulting from his sermons, so that I now put them forth in this form.

As an Appendix, I have added, as likely to increase the interest of the work, an Autobiography of Father Ignatius, a description of the Monastery he founded twenty-two years ago amongst the fastnesses of the Black Mountains of Wales, and the evidence against Bishop Philip Brooks' Orthodoxy as a Shepherd of Souls in the Christian Church.—THE AUTHOR.

LIST OF WORKS PUBLISHED BY JOHN HODGES,

Was Luther a Christian?

By FATHER IGNATIUS. Price 1d.

Antonio Rosmini: Founder of the Institute of Charity.

A Biographical Sketch. Price 2d.

The Pilot.

A manual for those at sea. Compiled from various sources. Edited by the Rev. JOHN SCARTH, M.A., cloth, 1s. net.

Divine Counsels: or, the Young Christian's Guide to Wisdom.

Translated from ARVISENET, by Rev. W. B. CAPARN, M.A., with a Preface by JOHN SHARP, M.A., Vicar of Horbury. 16mo., cloth, 1s. net.

"A welcome addition to devotional literature, it should be in the hands of all young persons of an age to be preparing for Confirmation and First Communion. The style of the work is suggestive of the *Imitatio Christi*, and the teaching it contains is thoroughly plain and practical, while full of religious earnestness and devotion."—*Church Times*.

A Short and Easy Catechism on the Creed.

For the Young. By A. E. COPINGER. Price 2d.

Questions on the Church Services.

Adapted for the use of children in the National and Sunday Schools. Price 2d.

Reverent Behaviour in God's House.

A few words to those who frequent the Divine Worship of the Church. Third Edition. Price 1½d.

Days of First Love.

By W. CHATTERTON DIX. Author of "Come unto Me, ye weary;" "As with gladness men of old;" "Alleluia, sing to Jesus;" etc. Beautifully bound vellum, gilt. Price 6d., post free 7d.

"We cannot praise too highly this book, which will appeal to all who profess themselves Catholics. It is a book of pure devotion—devotion to Our Lady which could only have been written by one to whom such devotion had become dear."—*Church Review*.

"A very bouquet of spiritual flowers, the scent and charm of which linger long after the pages are closed. . . . Rarely have the sweet Mother's praises been sung by a gentler or more graceful mind."—*Catholic Times*.

"Inspired by a singularly deep spirit of devotion to Our Lady. The dedication is:—'To all bearing the name of Mary, in honour of the Name which is above every name.' We are pleased to recommend it."—*Weekly Register*.

"A fine religious poem in which the relationship of Mary and her Divine Son is very beautifully unfolded and expressed. The poetry throughout is on a very high level, and the book may be thoroughly commended to all true lovers of religious verse."—*Black and White*.

"A work of lofty devotional feeling."—*Illustrated London News*.

"Lines of singular beauty and fervour."—*Western Daily Press*.

"Contains beautiful lines, and is the work of one who possessed the true poetic spirit."—*Westminster Gazette*.

"A beautiful poem, marked by all the writer's well-known purity and grace of language and elevated tone."—*Bristol Mercury*.

"How excellent is the workmanship, how pure the thought and how melodious are the words of this very beautiful and lofty piece of work."—*Country Life*.

"A very devout and beautifully expressed poem."—*Church Times*.

"A religious poem of much distinction."—*The Sphere*.

"Will appeal to many on account of its lofty ideals and its scholarly expression of real religious feeling. The recent death of the Author at a comparatively early age is a distinct loss to the Christian Church."—*The King*.

"Lines of great beauty and sweet imagery. Vastly superior to the mass of religious verse."—*Daily Express*.

"The highest and deepest verities of the Christian religion are treated with theological exactitude and poetic grace. The work of a deeply religious writer."—*Sketch*.

The Catholic Standard Library.

A Series of Standard Works, consisting of Foreign Translations, Original Works, and Reprints, printed in the best style of the Typographic Art, bound in cloth, in Demy 8vo., of from 450 to 600 pages. Price 7/6 net each volume.

A complete List of Works comprising this Library post free on Application.

BEDFORD STREET, STRAND, LONDON, W.C.



